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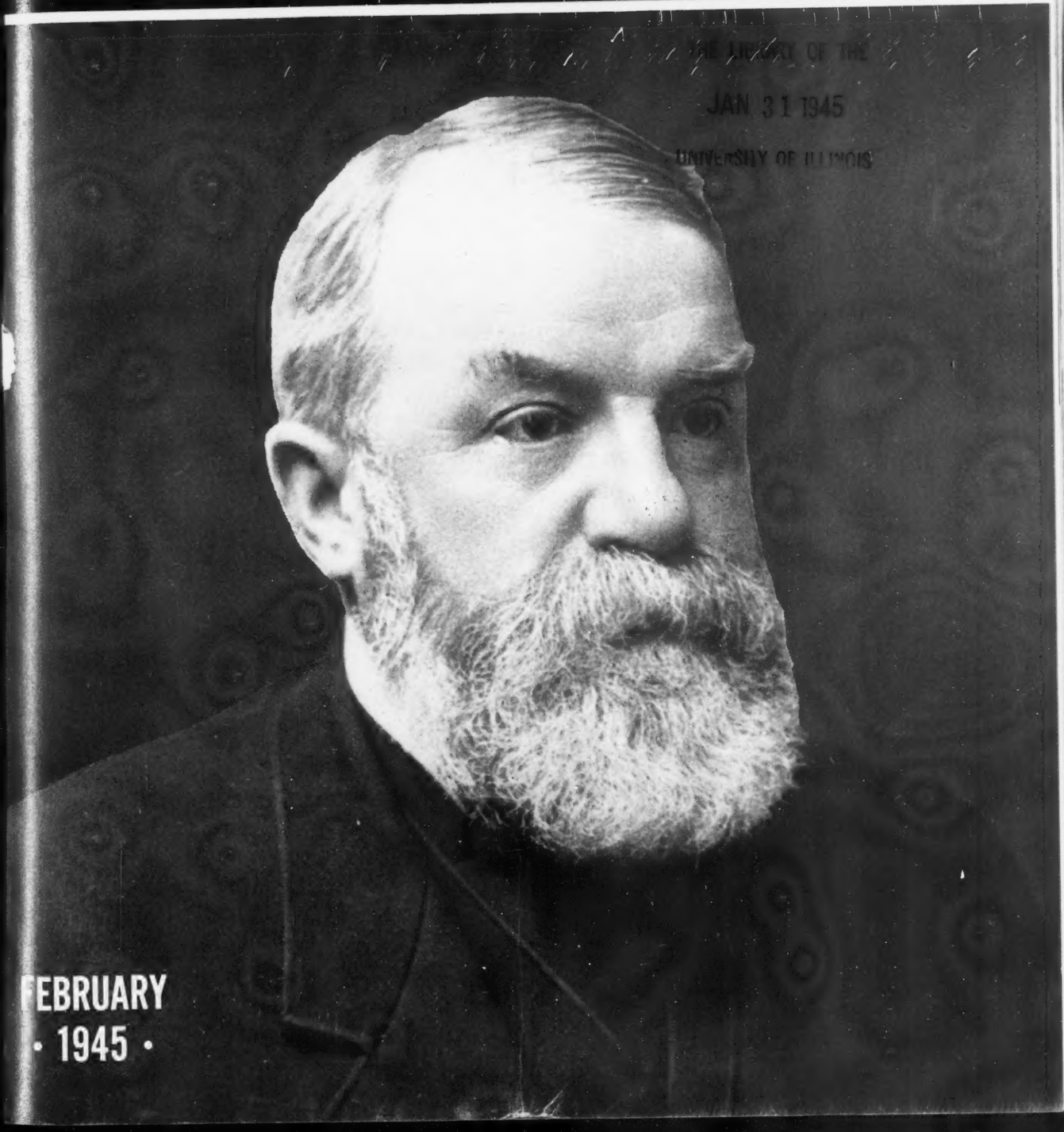

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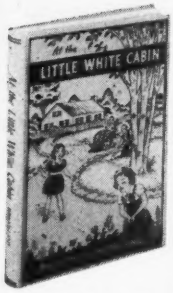

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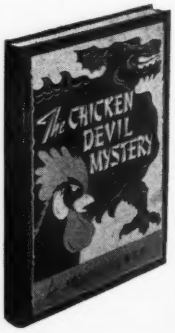

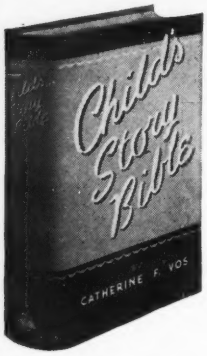

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There is only one minor fault we have been able to find with this remarkable book and that is in the title. The title reads: "Child's Story of the Bible from Seven to Seventy." The word "Child's" is misleading to some. Adults conclude because of this term that it is only for children, whereas it is suitable for all ages. Apart from this little criticism it is our honest belief that no book has appeared in this generation that could be more useful in home and church life.

As Christians we must realize that we have an obligation to propagate good books because Satan and his cohorts are propagating evil ones. It is high time that we recall a warning of Daniel Webster on this subject. "If religious books are not widely circulated among the masses of the country . . . I do not know what is to become of our nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian.

"If truth is not diffused, error will be.

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"If the power of the Gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

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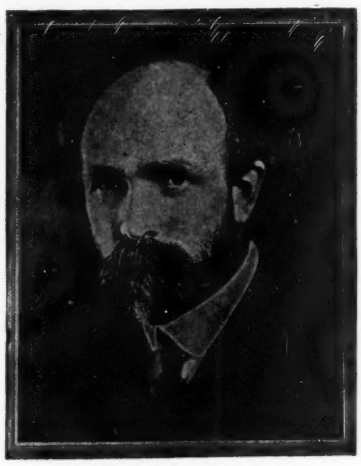

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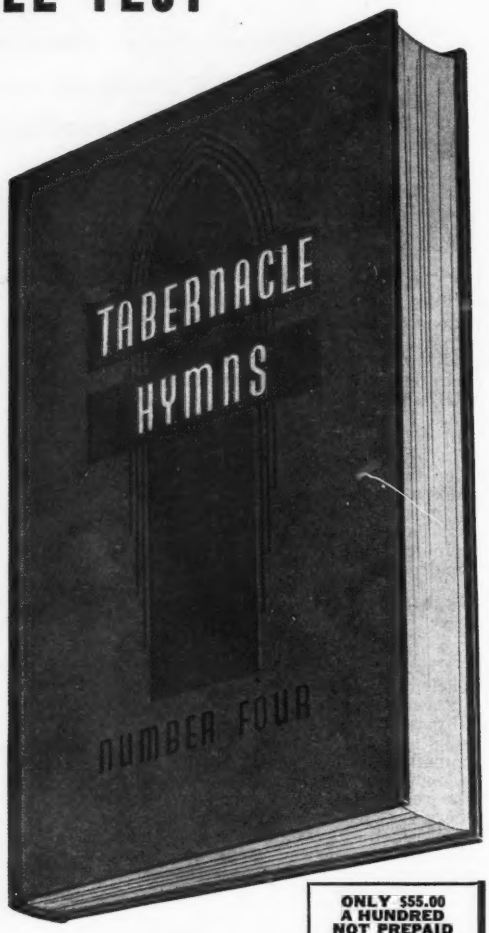

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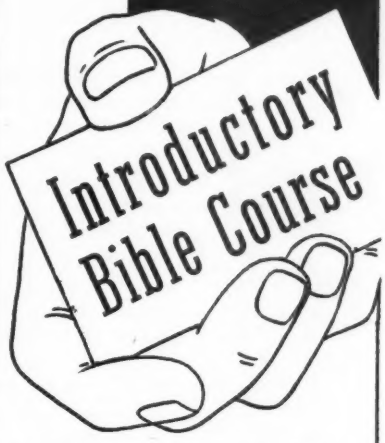

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Editorial Notes . . . —

Think

One of the fine exhortations of the New Testament is in Philippians 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

"Think on these things." Here is food for the mind. Yes, and medicine as well.

A preacher of an earlier age called Philippians the "Epistle of the Mind." That may not be the best summing up of its message, but it does exhort, "Let this mind be in you," and it has this statement, "And the peace of God . . . shall keep your hearts and minds [R. V. marg., *thoughts*] through Christ Jesus."

Here the apostle gives the formula for clean, wholesome living. Thought life precedes and determines life's outer activities. If men are to act right they must think right. Evidently he is telling us that for the Christian there should be a growing sensitiveness to sin and a deepening awareness of our recourses for victory in Christ.

There is a conspiracy against purity in our day. Movies mock it. Periodicals poke fun at it. Radio humor reviles it. No wonder the age has become degenerate. But standards do not change with the follies of an age. Even in such a day as ours the words of the Lord Jesus abide, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

The more real the fact of the presence of an indwelling Christ the more serious and dangerous little sins become. The more corrupt the age in which a Christian is called to live, the greater necessity for pure and true and winsome living. And there is a method for cultivating these virtues—deliberately, definitely, persistently, "think on these things."

V

The Life of Faith (London) Says

Glasgow owes an immeasurable debt to Moody and Sankey, whose memorable visit to the city in 1874 not only resulted in large numbers of conversions, but also initiated several evangelical agencies which continue to maintain vigorous evangelistic work and witness.

It was soon found, for instance, that the destitute poor whom it had hoped to reach were not readily attracted by spiritual fare alone, and so the suggestion was made that a mug of tea and slice of bread might be a not unfitting prelude to the gospel message. And thus was born, on a Sunday morning in July, 1874, the Free Breakfast for the Adult Poor, which has become an outstanding feature of Tent Hall—the great evangelistic center built on the site occupied by the vast tent during the Moody and Sankey mission.

In the seventieth annual report of the Glasgow United Evangelistic Association, memories of the days of the initiation of the work are recalled, and a stirring record is made of the sustaining through the years of the high ideals inspired by Moody and Sankey's visit.

V

The Triune God

The God who reveals Himself in this world, as well as in His Word, is of such enormous dimensions of personality that He is three Persons, yet one God. The doctrine of the Trinity is scoffed at by men, not because of their knowledge but because of their ignorance.

How little, after all, is known of human personality. Psychology, called a science, is such only by consent and because it is a field of research, earnest or prejudiced. But it is not factual like the physical sciences. It is inferential.

We say again, little is *known*—and we emphasize that word—about human nature. Yet there are men to observe, actions to be examined, reactions to be set down.

But who has kept a case history on the personality of God? Where is knowledge of Deity to be found apart from revelation? Certainly we cannot apprehend the divine nature by studying human nature.

Obviously, we are forced back to God's own Word concerning Himself. As difficult as it is to take in with our limited knowledge and experience, we are bound to accept the fact that God is triune—one and yet three. Yes, we might say about the divine personality (we are not talking about corporeity) that it takes three Persons to contain Him.

This isn't entirely true, for then He would be a divided personality with His attributes and characteristics parceled between the three. No, there is unity as well as immensity here, such unity that Christ could say, "He that hath seen me hath seen the Father."

V

Let's Go All the Way

We cannot help but wonder what is behind the government's sudden clamping down on the race tracks. Is it merely for the psychological effect in making the country conscious of the seriousness of the late December turn of events in Belgium? To have three years of gas rationing, and yet three years of the wildest kind of use of gas to attend the races, makes one question the sudden change of attitude.

More than once since we got into the war, secular periodicals have called striking attention, sometimes with photographs, to the race track crowd's abuse of gas rationing, and yet there has been three years of inaction in Washington.

Now that there is this fresh indication of the determination of some in our government to take the war seriously, we hope that thought will be given to the other destructive uses of the fuel, such as the free and easy distribution of beer and booze.

And if our government is ready to recognize there are moral and spiritual issues in this war, we suggest that some of the gas saved be allotted to evangelists and Christian ministers who have been greatly handicapped in their work for the past three years. This would seem eminently fair in the light of the period of abuse by the other crowd.

Such encouragement to the ministry of true servants of God, we are persuaded, would contribute a lot to the winning of the war and to the right solution of that much discussed problem—the postwar world.

V

That Which Is Born of a Cabbage

What a strange title for an editorial, yet it is only a crude statement of a recognized fact.

The new birth! How glorious the truth that a second birth is a possibility. If you feel the limitations, even the defeats of the earth-born, you had better carefully investigate the reality of this better birth.

It was Jesus who said it: "Ye must be born again." The margin aids us in defining this birth and locating its origin when it gives us "from above" in place of "again."

You may be sure this is possible. Second birth is not a birth *from beneath*. Everything evil comes from that direction. Strange how men look down. They think they see their ancestry in the earth. Naturally then they find their destiny there. To them the grave ends all. But not so. While these bodies come from the ground and will return to it, the spirits were implanted by God. Sad that this human spirit departed from

Him. But He offers another birth—a second birth.

Nor is it a birth *from without*. Environment—even the best—will not make a Christian out of a sinner. This life is not attained by addition—not by acquiring good characteristics and keeping good company.

Nor does this second birth come *from within*—not by good resolution or other self-help. You see, the goal of this birth is not an improved man, but a new man.

That which is born of a cabbage is a cabbage. And here we reach our title. You see, Jesus enunciated a fixed law when He stated that simple fact, "That which is born of the flesh is flesh."

Many years ago I attended an anniversary celebration in a New York rescue mission. It was once a place of spiritual power, but had then degenerated into a mere instrument of betterment and reform.

For this occasion, an actor was the speaker. Evidently he was not a professed Christian. Some forty or fifty church folks were grouped on the platform, and some three hundred or so down-and-outs made up the audience. Evidently the drink habit was the outer expression of sin which had brought many of these men to this level.

The actor told them they lived in the wrong neighborhood. He said, "Why don't you get out of the Bowery and go up on Riverside Drive?" Said he, "You have only to look at the people in that neighborhood to see how much better they are. You need a change of environment."

The speaker then used what he thought was a telling illustration. He said, "You have only to campare the cabbage and the rose to see what I am talking about. The rose is tenderly cared for by the florist in the environment of the hothouse, but the cabbage is out there in the field in the wind and the rain, and it is only a cabbage."

The writer hadn't been a Christian very long, but he had experienced the new birth, and he knew the speaker was entirely wrong. It would have been interesting to have interrupted at the end of the illustration and to have asked the speaker how long a cabbage would have to be in a hothouse to become a rose. His illustration proved his argument was false. That which is born of a cabbage is a cabbage.

Jesus said, "That which is born of the flesh is flesh." It may be cultivated flesh, improved flesh, or any other kind, but it is still under the fixed limitations of its sphere. The only possibility, but thank God the glorious possibility, is a birth from above.

V

Rejoice and Pray

There are phases of Institute work with which many friends are unfamiliar. It might increase the prayer interest of some to have these interesting bits of information.

Irwin A. Moon, who has such a remarkable ministry with his "Sermons from Science," recently received this word from one of his civilian meetings. During these war years most of his time is spent in work with service personnel.

The letter we wish to quote said in part:

"It's such a thrill to see you present the precious, old, saving truths in such a new approach that people will come who never otherwise attend church. It has given me such help in teaching my young people's Sunday school class, and makes the Old Book seem a more solid foundation of truth than ever before. May the Lord richly bless and reward all three of you, and Moody Bible Institute also."

Another stirring phase of work is that being done by the Colportage Division in the interest of rural schools. Free literature, including Gospels and Testaments, is provided teachers for distribution to hitherto unsupplied children.

Something of the value of this may be seen in this letter from a North Dakota public school county superintendent:

"I am very happy to send you the teacher list for our county and I do hope that all our teachers will take advantage of the fine offer you are making. I know from personal experience that your work is of the finest type and that your literature cannot be excelled. I have been able to help many souls find Christ through the wonderful gospel messages which are brought out in your books. Even though they do avoid controversial matters, they definitely show the way to salvation and put many hearts to thinking. I should also appreciate receiving a supply of your literature and Gospels of John for distribution to those who come to my office from day to day. It was through your literature that I, too, found my Saviour."

V

Pagan America

We borrow and adapt the title of this editorial from a paragraph in *The Christian*, London, England. Under the title "Pagan Britain," it quotes the report of a city missionary at work in a district in London. Conducting a survey, he discovered that among six thousand persons interviewed there were twenty-five Roman Catholics, "a mere handful attend the parish church, and only two other persons profess to belong to a place of worship."

In another case, fewer than a dozen out of hundreds of transport employees regard Sunday as a day for Christian worship, and out of five hundred taxi drivers interviewed, not one was found who ever attends church. Then how great and solemn our responsibility to go to this lost multitude with the gospel. After all, we were not told to wait for them to come to us, but to "go" where they are.

Granted this is all London, but what about New York and Boston and Chicago and Los Angeles? The great masses never darken the door of any church and are entirely pagan in ideas and character.

V

Lt. Gen. Sir William and Lady Dobbie

By the time this editorial reaches our readers, these famous British Christians will be in our midst. At least, this is our hope and confidence. Welcome to the Dobbies!

Following their appearance at Founder's Week Conference, Chicago, February 5-11, these friends will be presented in many cities from coast to coast. We plan to give their full itinerary in the next issue. Watch for it. In the meantime, pray with us for the success of this tour.

There are many reasons why you and your friends should be regular readers of the MONTHLY during 1945. For one thing, you will want to follow the Dobbie tour. Then, too, you will wish to know advance plans for 1946. You see 1946 brings the Moody Bible Institute a threefold celebration—the twentieth anniversary of WMBI, the Institute radio station; the fortieth Founder's Week Conference, and the sixtieth anniversary of the founding of the Institute.

V

Moody and Revell

The occurrence of the seventy-fifth anniversary of the founding of the Fleming H. Revell Company, well-known New York publishing firm, brings the reminder that D. L. Moody encouraged the start of this enterprise.

As a young man, Mr. Revell came under the influence of D. L. Moody in an unusual way, an influence that was further intensified by Mr. Moody's marriage some time later to Mr. Revell's sister, Emma. Mr. Moody was ten years older than his brother-in-law. To encourage him, he suggested that Mr. Revell edit and publish a monthly periodical, which Mr. Moody had just started in a crude way, under the title, *Everybody's Paper*.

Immediately, Mr. Revell, as editor and publisher, saw the need for great improvement in text and format, and with this in mind, he went abroad for help. The first of his record number of ninety-eight crossings of the Atlantic was for the purpose of trying to persuade the editor of an English magazine to supply him material which could be used in his paper in America. The editor was not cordial to the idea at first, until he learned that the Chicago fire had destroyed all of Mr. Revell's records and practically all of his possessions.

Later, on the advice and solicitation of friends, the young publisher began to import single copies of British-published books. Then he bought sheets and plates. His first printed book was *Grace and Truth*, which during all the years that followed has found ready sale and is still made available each year for many thousands of readers.

Moody urged Revell to publish low-priced books. Revell did this for a while, but Moody decided they could be published even more cheaply, and the Bible Institute Colportage Association was founded.

The present "pocket editions" of secular books, now so widely popular, is only an adaptation of a Moody idea fifty years old. It might be said also that the present "book club" plan had its forerunner in the Colportage books, which were originally sold on a monthly subscription plan.

D. L. Moody, it seems, was always from ten to fifty years ahead of the rest.

Moody and World-wide Missions

By Rev. Robert Hall Glover, M.D., F.R.G.S.

A stirring story of God's grace and power in a yielded life

★ ★

THE MINISTRY OF D. L. MOODY in America can be more fittingly and effectively presented by others here, some of them out of personal experience. But to such testimony I desire to add a word about the ministry and influence of that great servant of God beyond the borders of his native land.

These words spoken of Joseph seem to me to apply beautifully to Mr. Moody: "Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall" (Gen. 49:22). Moody was a fruitful bough, drawing his life and energy from the fountain of life, and his branches reached out far beyond the wall of the American garden where the Lord planted him, and bore rich and lasting fruit in other lands, even to the very ends of the earth.

I am indebted to my dear and honored friend, the late Dr. Stuart Holden, of London, for most of the facts I am about to mention. When he visited Moody Bible Institute in 1925, he told me of the great Jubilee meeting he had attended in December, 1924, in Glasgow, Scotland, to commemorate the fiftieth anniversary of Mr. Moody's first mission in that second largest city in Great Britain. The meeting was convened by the Glasgow Evangelistic Association, which owes its existence to the impulse of those days of revival. Attended by more than three thousand people, it was presided over by the lord provost of the city, who was surrounded on the platform by some of Glasgow's leading citizens.

Dr. Holden's heart was still aglow with the inspiration of that gathering, which profoundly impressed all who attended it. He told of prominent men in various walks of life who rose, one after another, to tell how they had been brought to Christ under Mr. Moody's influence, and how they owed everything in life, under God, to him.

When one speaker asked how many present had been converted through Moody's ministry, some sixty men and women rose to their feet. This in itself was remarkable, after a lapse of fifty years. But still more remarkable was the response to a second request for all to rise who had found the Saviour through the instrumentality of the Evangelistic Association of which Mr. Moody was virtually the founder, when some six hundred stood up amid an impressive silence followed by a spontaneous outburst of song.

The meeting reached a thrilling climax when Sir John Graham, one of Scotland's leading businessmen, then eighty-two years of age, rose to speak. He was on crutches and bent almost double by neuritis. He himself as a young man had been brought to Christ in Mr. Moody's mission in Glasgow, and had subsequently seen much of the evangelist's work in other centers as well. He told the following incident, which I give you in Dr. Holden's own words:

"At a meeting in Exeter Hall, London, at which Mr. Moody was preaching, he [Sir John Graham] sat between Mr. Gladstone and Mr. Matthew Arnold, the former then Prime Minister of England and the latter one of the nation's most distinguished men of letters. At the close of the service Mr. Gladstone turned to his two companions and said: 'I thank God that I have lived to see the day when He should bless His Church on earth by the gift of a man able to preach the gospel of Christ as we have heard it preached this afternoon!' Arnold, who was a cultured agnostic, said: 'Mr. Gladstone, I would give all I have if I could only believe it!'

D. L. Moody crossing the seminary grounds at the close of a conference meeting in the auditorium at Northfield.

"It is difficult," continued Dr. Holden, "to find language to express the impression made by the recital of that incident in that crowded meeting, recording as it did the fact of Mr. Moody's influence in circles ordinarily so far removed from evangelistic contact."

Dr. Holden later sent me the volume entitled, *A Book of Remembrance,* the Jubilee souvenir of the Glasgow United Evangelistic Association's activities during the fifty-year period from 1874 (the date of Mr. Moody's first visit) to 1924. The association carries on a variety of evangelistic and philanthropic work among all classes of the community, and especially victims of poverty, vice, and woe. Among its beneficent schemes are regular visitation of hospitals, prisons, and slum districts, a Sunday morning free breakfast for the adult poor, a poor children's Sunday dinner, poor children's day refuges, homes for destitute children, and a fresh-air fortnight scheme, providing sickly slum children with a healthful vacation in the country.

These various organizations literally cover that vast metropolis with a network of beneficent efforts and influences, all inspired by love and devotion to Jesus Christ and with the aim not merely of relieving physical distress and

Dr. Glover is the home director emeritus of the China Inland Mission. This message was delivered at Founder's Week Conference, Chicago, February, 1944.

temporal need, but of carrying the message of the Saviour's redeeming love and uplifting power to every heart and home contacted.

Moody's birthplace in Northfield, Mass.

A VISITOR TO GLASGOW today will see several large and handsome buildings that stand as monuments to Mr. Moody's first mission in 1874, and his succeeding two visits in 1882 and 1892. One of these is Tent Hall, a commodious structure erected in 1876 to take the place of the large tent pitched in Glasgow Green to carry on evangelistic meetings following Mr. Moody's first campaign, which hall is now the chief center of the association's operations.

But more impressive still is the splendid block of buildings in Bothwell Street, comprising the Christian Institute, Bible Training Institute, and Y.M.C.A. Club, all the outcome of the 1874 revival. Here is continued to this day the noon prayer meeting begun early in 1874 in preparation for the Moody mission, and which has become a kind of "spiritual exchange," where ministers, evangelists, missionaries, and other Christian workers gather for prayer, testimony, and conference over the interests of the Lord's work.

The Bible Training Institute is one of the notable results of the third visit of Moody and Sankey to Glasgow in 1892. At a public meeting in St. Andrew's Hall, Mr. Moody successfully launched this new enterprise, which was destined to play such a vital part in the training of Christian workers for both home and foreign service. With his keen spiritual intuition he suggested Mr. John Anderson, then a prominent businessman, as its first principal.

In 1898, the institute found its permanent home in the present magnificent building, the gift of two generous friends, and has year by year a student body of some five hundred in training.

Thus the Bible Institute in Chicago which bears Mr. Moody's name is not the only one which he virtually founded and whose graduates are spreading the blessed evangel the world around.

Time will not permit me to trace the wide extension of evangelistic effort, inspired by this great evangelist's Glasgow visits, into other parts of the world through godly and gifted servants of the Lord who went forth under the auspices of the Glasgow Evangelistic Association. Specially notable were the extensive tours taken by Dr. A. N. Somerville, John McNeill, and several others, to Australia, New Zealand, South Africa, India, Ireland, and various European countries, during the years 1876 to 1900. Great gatherings were held, and with mighty and abiding results in the salvation of souls and the awakening of Christians to a deeper sense of responsibility to witness and work for Christ.

BUT ANOTHER OUTSTANDING FEATURE of Mr. Moody's ministry in the British Isles, which had a momentous bearing upon the foreign missionary enterprise, was his visits to Cambridge, Oxford, and other of the nation's great universities. The fact that university life in England is much more exclusive and reserved than in America makes Mr. Moody's influence upon such renowned institutions the more remarkable.

His first appearance at Cambridge was so inauspicious as to seem to doom his efforts there to failure. A few friends in the university who knew something of his work elsewhere ventured to invite him to hold a series of meetings for the students in the largest hall available. The students themselves, however, resented the innovation, and turned the first service into a scene of wild confusion by piling the chairs into a pyramid, singing rowdy songs, and laughing uproariously at the speaker's American accents as he tried to quell the disorder.

Those responsible for inviting Mr. Moody called on the ringleaders and talked very frankly to them about their unseemly conduct toward a distinguished visitor, with the result that they went next morning to Mr. Moody at his hotel and offered apologies. But he characteristically refused to accept these. "No," said he, "you have insulted not me but my Master, and that publicly, and if you have any apologies to make you must make them as publicly and to Him."

That same evening found these men, most of them leaders in the athletic life of the university, in the front row at his meeting, and before the week ended many of them had accepted Christ. Some of them later became well-known and respected for their splendid Christian service.

"It would be simply impossible," said Dr. Holden, "to overstate the abiding effect of that mission upon the life of the university. As one outcome, the Cambridge Intercollegiate Christian Union was formed. Under its auspices a daily prayer meeting has ever since been held on each day of the university year. And every Sunday evening an evangelistic service entirely for students has been conducted, addressed by the most distinguished evangelical preachers in Great Britain, and by means of which literally thousands of men have been brought to Christ and led into His service. All over the world, in every mission field, as well as in influential pulpits and high professional and commercial positions in England, are to be found men who owe the beginnings of their Christian discipleship to the work at Cambridge inaugurated so inauspiciously by Mr. Moody."

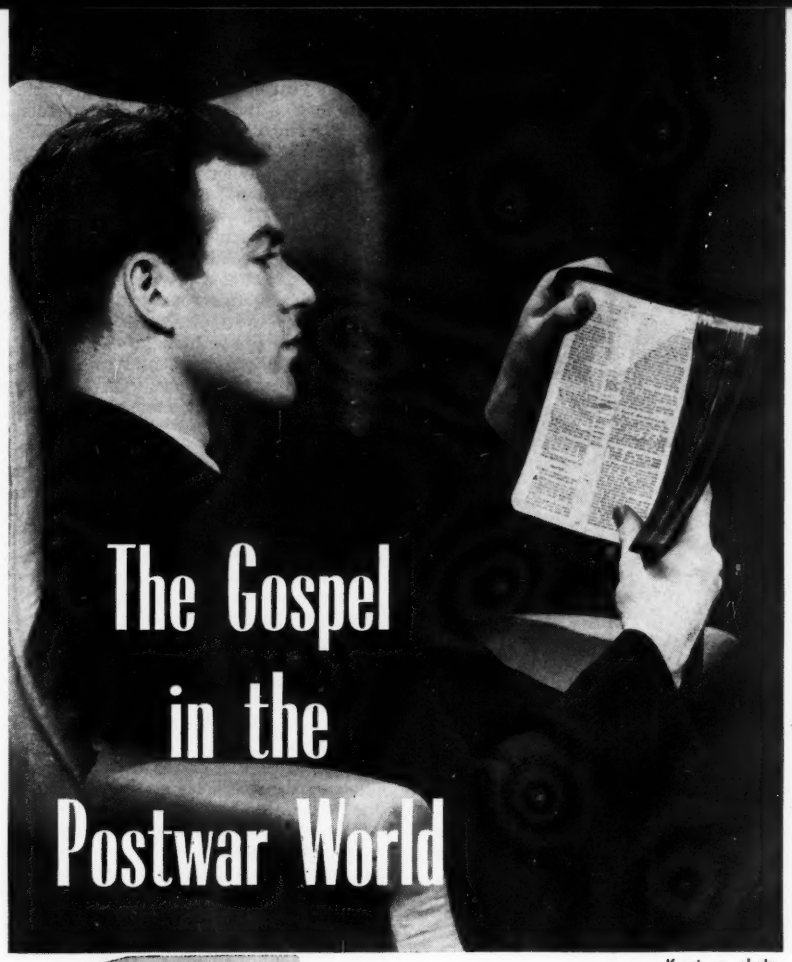
It is of the new and mighty missionary impulse given to the religious life of Cambridge University by Moody's two visits that I would especially speak. His first visit brought to the front afresh the supreme duty of soul-winning, and thus prepared the way for many a forward movement, among others an appeal by the China Inland Mission to pray for eighteen new missionaries to go forth, two by two, as pioneers to the nine unoccupied provinces of China.

Then Mr. Moody's second visit, in 1882, further stirred to the depth the hearts of English Christians by its overwhelming demonstration of the power of the gospel, and brought as a result a new wave of missionary vision and conviction, which stimulated and set forward the world-wide work of missions.

What most mightily impressed the whole country was the offer of seven of the leading and best known Cambridge men to the China Inland Mission for life service in China. These included C. T. Studd, the famous cricketer and ex-captain of the university eleven; Stanley Smith, stroke oar of the university boat crew; Cecil and Arthur Polhill, sons of an M.P., and both prominent cricketers; Montague Beauchamp, nephew of Lord Radstock and a university oar; W. W. Cassels, later bishop in West China; and D. E. Hoste, officer in the Royal Artillery, who later succeeded Hudson Taylor as general director of the China Inland Mission.

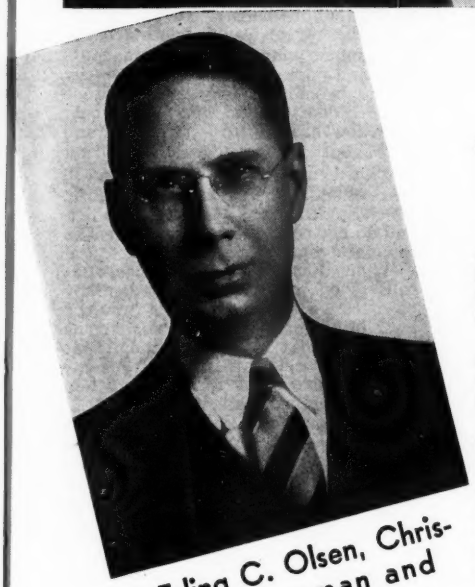
The effect upon the British public, and particularly upon the great student body, at the announcement that seven such outstanding university men had offered themselves for missionary service was

[*Continued on page 350*]



The Gospel in the Postwar World

Keystone photo



By Erling C. Olsen, Christian businessman and vice-president of the Fitch Investment Company, New York City

WE ARE HEARING much about the new gadgets that will be developed in the postwar world, the new fields that science and the ingenuity of man will exploit, and the necessity of becoming internationalists, all of which is intended to make the postwar world a better world in which to live.

But new gadgets and new discoveries of science have never yet produced a warless world, nor made men more moral in their dealings with each other.

That there are great problems to be faced in the immediate future, no one but the sublimest, ostrichlike optimist questions. Behind all the smiling faces and complimentary remarks that are tossed about, be assured many thoughtful men are about ready to confess the job defies solution.

We need to be reminded of the startling minuteness of the words of the Lord Jesus. When speaking of international affairs on the earth in the days just preceding His return, after Israel has been re-established in Palestine, He said, "Upon the earth [there will be] distress of nations, *with perplexity*" (Luke 21:25). The words translated "with perplexity" literally mean, "with no way out." I challenge you, did Jesus of Nazareth possess divine foresight?

WILLIAM C. BULLITT, OUR FORMER AMBASSADOR to France and Russia, wrote an article which appeared in *Life* (Sept. 4, 1944) entitled, "The World from Rome," with a subtitle, "The Eternal City Fears a Struggle between Christianity and Communism." It is a thought-provoking article, especially to one who is acquainted with his Bible.

Mr. Bullitt summed up the matter in an uncanny manner when he wrote: "The deepest moral issue of the modern world [is] the issue of man as a son of God with an immortal soul, an end in itself, against man as a chemical compound, the tool of an omnipotent State, an end in itself."

A friend, who had read that article, asked if I believed it essential that there be a unified effort on the part of all professed Christian bodies in the postwar world to war against the idea of an omnipotent State, if for no other reason than the survival of Christianity in the world as we know it today. Undoubtedly, there are people who have some serious doubts in their minds concerning the survival of Christianity in this world. But no Christian need be concerned about that in the light of the unqualified statement that was made to Peter by the Lord Jesus when He said, concerning His Church, that "the gates of hell shall not prevail against it." If all hell were to be let loose on this earth, the Church of Jesus Christ in any such struggle would emerge as the victor.

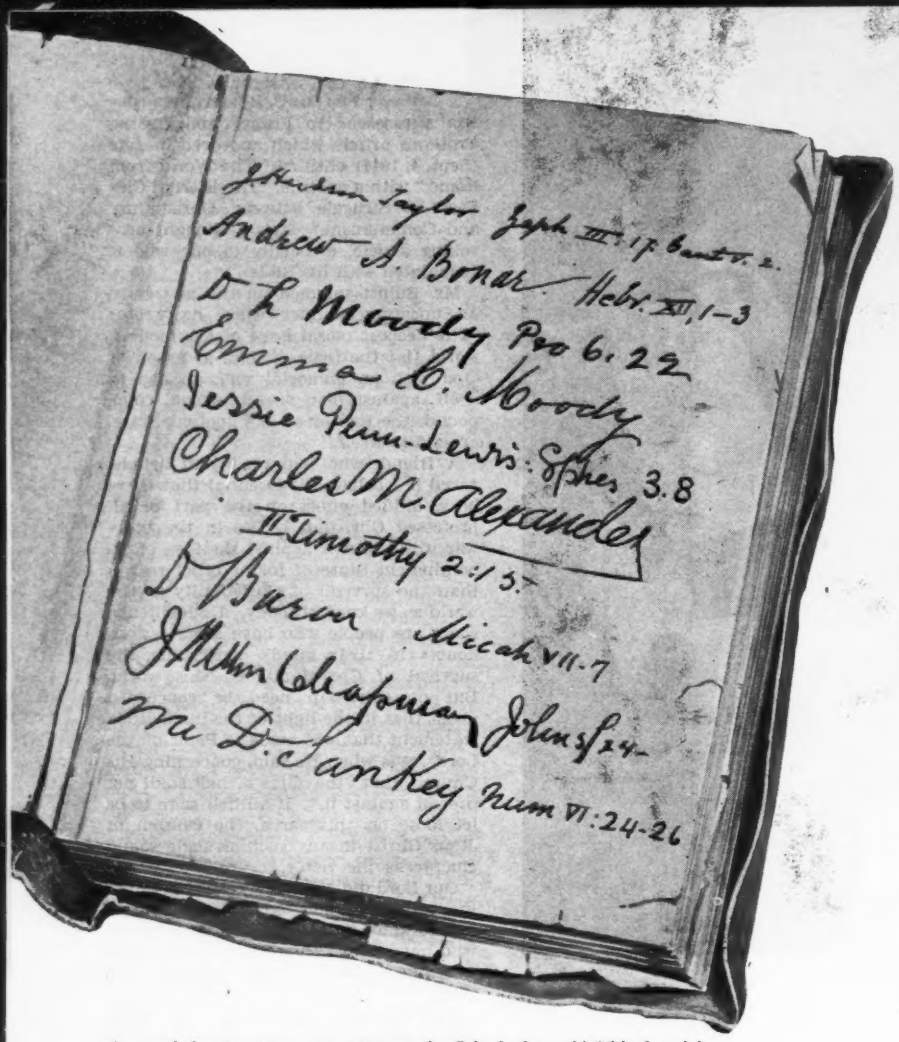
Our Lord did not refer to the organized institution we know today as the Church, but to that universal body of believers who have bowed their knees to Him and worshiped Him as their Saviour and God.

The Christian who *knows* his Bible has a decided advantage over others as to what to expect in the postwar world and what God is now doing in the world, and what He intends to do in the days to come. It is a distinct advantage to possess the blueprints of God's purposes.

AS I THOUGHT ALONG THESE LINES during the past few weeks, two booklets came to my attention. The editor of one and the writer of the other are both octogenarians. Dr. Nicholas Murray Butler, the distinguished president of Columbia University, also holds the office of trustee of the Carnegie Endowment for International Peace. He is the editor of the monthly issued by that organization entitled *International Conciliation*. In the September, 1944, issue, Dr. Butler has written an article entitled "The Hope of the World." *We would do well to listen to octogenarians.*

In that article, Dr. Butler makes the statement: "A nation may be independent in its form of government, but it is not and cannot be independent intellectually, or economically, or industrially, or in the field of religion."

In the same paragraph there also appeared this confession from that informed octogenarian, as he pondered the problems of this world: "The serious question is whether or not it is in the power of civilized man to make this a world of moral nations, as well as of



Some of the signatures appearing on the flyleaf of an old Bible found by Jock Troup, Glasgow, Scotland. The date of the oldest signature is 1882.

moral individual human beings."

That is a startling but frank confession from a man who has done as much as any living man to establish peace among the nations of the world. In the final analysis, it is a confession that *the moral issue* is the chief problem facing the world.

The biblical viewpoint on this subject is crystal clear, that it is *impossible* to accomplish such a regeneration in the life of the nations of this world, even as it is *impossible* to produce it in the life of the individual apart from faith in Jesus Christ.

But here is the focal point. What Dr. Butler now acknowledges, I knew twenty-five years ago! I learned it from the Word of God.

In those days it appeared to me that such amalgamation and unification of nations could hardly take place in my lifetime, but I have had to change my mind on that score. The wheels of God's purpose in the world seem to have speeded up at such a terrific pace that now such a thing seems not only possible in my lifetime, but highly probable. It might develop in the postwar world!

The point is that the Bible gives the blueprints of the postwar world. From that Bible (referring now to the book of the Revelation), we learn that before the Lord Jesus returns to this world to take up His office as King of kings and Lord of lords, there will be an age of brief duration in which there will be such uniformity that no nation or individual can exist independently, either "intellectually, or economically, or industrially, or religiously," except that nation or that individual is willing to pay the price with blood.

In the book of the Revelation, we read of an individual called "the beast" (ch. 13) who will have great authority. He will unify the nations "intellectually, economically, industrially, and religiously." He will cause a mark to be placed in the right hand and in the forehead of "both small and great, rich and poor, free and bond," so that "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." He is the Antichrist.

The right hand represents the industrial efforts of man; the forehead, the intellectual aspirations of man. But in addition, he will cause all worship to be under his authority. I am not surprised, therefore, when Dr. Butler in his eighty-second year has arrived at the conclusion that "a nation may be independent in its form of government, but it is not and cannot be independent intellectually, or economically, or industrially, or in the field of religion," in the postwar world. That is exactly what the Word of God says will happen in this world in the days just preceding the Lord's return.

Christian, what a privilege to be living in this age in the world's history! You have cause to rejoice that the coming of the Lord draweth nigh. We can say with the apostle Paul, and say it with even greater assurance, "Now is our salvation nearer than when we believed."

BUT WHAT ABOUT THE GOSPEL in the postwar world? Now I come to the other octogenarian, Dr. A. C. Gaebelein, who for more than fifty years has gone up and down this country preaching the gospel of Jesus Christ, and whose written ministry displays a rare gift. He has just published a booklet entitled *Great Glories,* consisting of three Bible lectures which he has given throughout the course of his ministry. Dr. Gaebelein has the great gift of causing the believer to be occupied with the person of the Lord Jesus.

In the introduction to his booklet, he quotes from the book of the Revelation the letter which the Lord addressed to the church at Philadelphia, Asia Minor, in which He said, "I have set before thee an open door, and no man can shut it." Let me quote that letter in its entirety:

> "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, and do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name. He that hath an ear, let him hear what the Spirit saith unto the churches."

Those who have read Revelation 2 and 3 with care, and in the light of Church and world history, have observed that the letters addressed to those seven churches in Asia Minor not only describe the spiritual condition of those respective churches, but also give in them a broad prophetic sweep, so that one can trace the history of the Church on the earth from the day of Pentecost to the coming of the Lord.

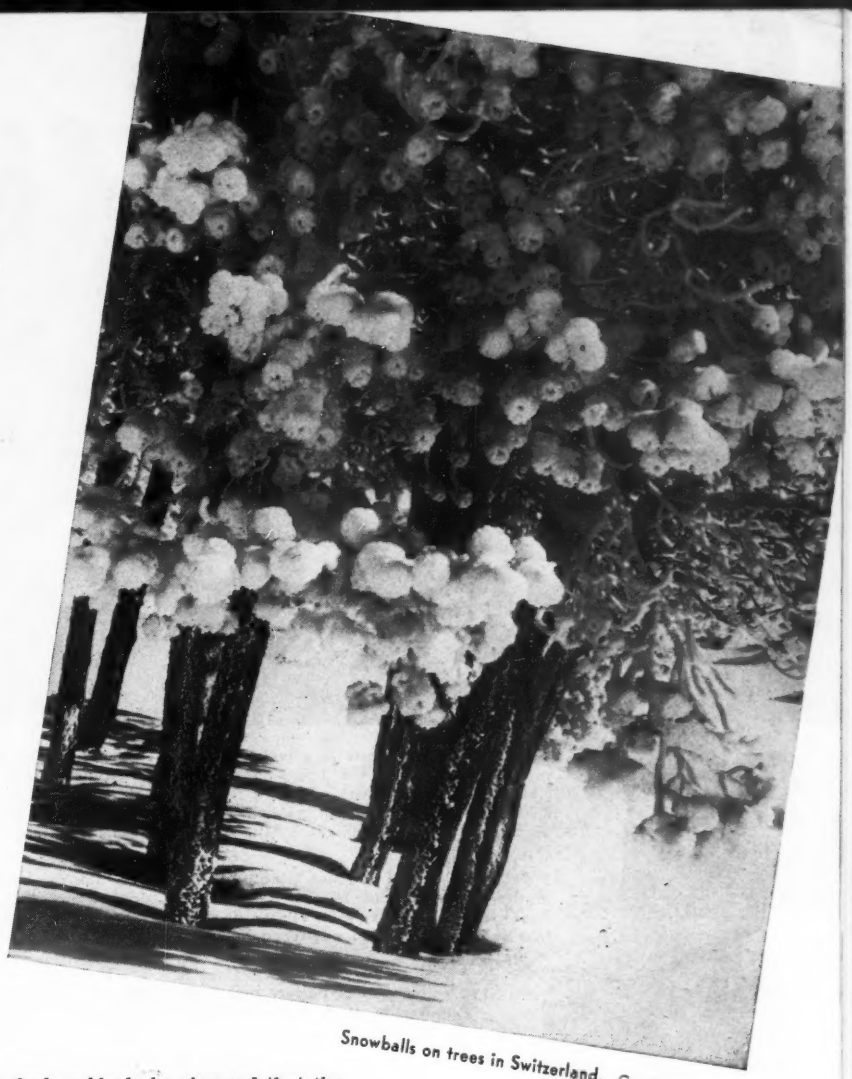
The letter to the church at Philadelphia was the sixth letter; the letter to the Laodicean church was the seventh and final letter. The sixth and seventh letters describe the professing Church in our age, or the Church that will be on the earth at the coming of the Lord Jesus Christ. There are two branches of it—the Laodicean church, or the church that has grown cold, rich in possessions, but powerless because of godlessness; and the Philadelphian church, which though possessing only a little strength has kept His word and has not denied His name.

The latter church symbolizes the believers in the Lord Jesus who have bowed the knee to Jesus Christ, who believe the Word of God, who preach it and honor His most precious and holy name. They are the proclaimers of the gospel. To that church the Lord Jesus has said, "I have set before thee an open door, and no man can shut it."

So on the authority of the Word of God, the Christian need have no apprehensions regarding the gospel of Jesus Christ in the postwar world. No government, no ecclesiastical body, no group of antagonists to the gospel will succeed in closing the door against the gospel of Jesus Christ. There is but one thing that hinders the work of the Holy Spirit through the life of the individual Christian, and that is *sin*.

The Lord has all power both in heaven and in earth. To the church that remains faithful to Him in the age preceding His coming He has said, "I have set before thee an open door, and no man can shut it." Even now, there are those who exercise great power and use all sorts of influence seeking to stifle the preaching of the gospel. You can be assured that Satan energizes those who despise the gospel of Jesus Christ.

But let us avoid adopting the policies and the philosophies of the world in order that the door of the gospel may remain open. Only one Person can keep the door open. Only one Person has sufficient power to prevent the door from being shut. It is He who said to His eleven disciples, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:18, 19).



Snowballs on trees in Switzerland. Gendreau photo.

It is not an exaggeration to say that God's chief concern today is not the world, but the salvation of individual souls. I heard Dr. Graham Scroggie, of London, once say that there was only one occasion in the Scriptures where God was in a hurry, and that was when He *ran* to meet His returning prodigal son and *fell* on his neck and *kissed* him. Now I have concluded God was in a hurry on another occasion.

Chatting with Dr. Robert R. Fritsch, of Muhlenburg College, recently, I said that Peter was a rare preacher! Imagine a preacher stopping in the middle of his sermon because he had seen the evidence of the effect of his preaching upon the audience! But Peter did that when he spoke in the house of Cornelius. As he preached, suddenly he observed that the Holy Spirit *fell* on all those who heard the Word. Peter was amazed and stopped preaching.

Dr. Fritsch answered, "Maybe Peter was not entirely responsible. Possibly it was the Lord who was in a hurry to fall upon the Gentiles and welcome them into fellowship with Himself."

Dr. Fritsch then called my attention to the interesting fact that the word "fell" in that text, "The Holy Spirit *fell* on all them which heard the word," is the same word that the Lord used to describe the actions of the father when he ran out to meet his prodigal son, and fell on his neck and kissed him.

Friend outside of Christ, God is in a desperate hurry to fall on your neck and smother you with kisses of reconciliation and fill you with His Holy Spirit, if you will only receive His Son as your personal Saviour. And that, in the final analysis, is the only thing that matters.

Called Home

By William R. Newell, D.D.

The beauty of the everlasting hills
  Breaks on Thy servant's sight, at last, my God!
I hear Thy voice, and all my spirit thrills
  To tread the path Thy conquering saints have trod.

  Earth is receding,
  And heaven is opening,
  And God is calling me.

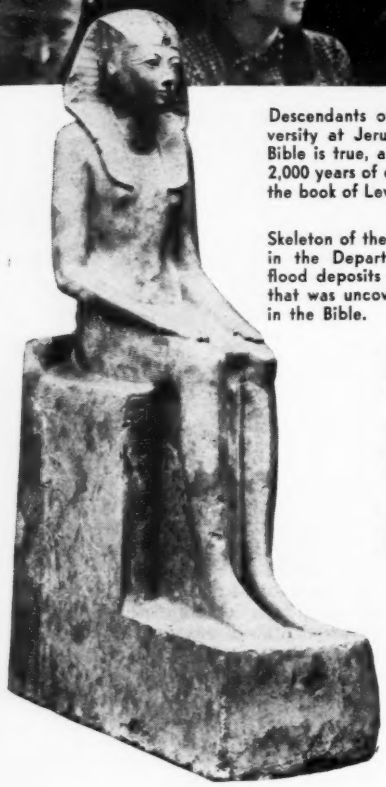
O friends, it is not death, but victory!
  'Tis naught but Christ and glory all the way!
The sting of death was lost at Calvary—
  My soul is entering everlasting day!

Written on the death of D. L. Moody, December, 1899.

Divine

Descendants of Abraham in a lecture room at the new Hebrew University at Jerusalem. The Jew is indeed the greatest proof that the Bible is true, a race apart, without a country, yet surviving intact after 2,000 years of dispersion, still practicing the feasts ordained 1500 B.C. in the book of Leviticus, such as the Passover, the Feast of Tabernacles, etc.

Skeleton of the head of a man living before the Flood. This can be seen in the Department of Human Anatomy at Oxford University. The flood deposits were found in varying depths over an area of 400 miles that was uncovered, and was recognized as the great Flood spoken of in the Bible.



Samples of pottery before the Flood (courtesy of University of Pennsylvania Museum). These same shapes prevail today.

The promised land as it looks today from the air. This photograph shows the modern Hebrew University, built on the Mount of Olives.

Queen Hatshepsut of history, recognized by archaeologists today as the woman who took Moses out of the Nile (Metropolitan Museum of Art). She ruled jointly with three Pharaohs, was the favorite of the people and had the power to make Moses the next Pharaoh, had he not "chosen rather to suffer affliction with the people of God."

Unbelief and criticism of the Bible fall before the archaeologist's spade

NOW THAT ARCHAEOLOGY has opened to us the vistas of the past, back to the very dawn of civilization, we have an opportunity of tracing the impact of divine truth, as we know it in the Bible, on the life and philosophy of man.

For instance, if the fall of man is true, then we can be sure to find support for the story in the records and art of man.

Miss Cameron, whose home is in Kirkmount, Pictou County, Nova Scotia, is a student of history and archaeology as related to the Word of God.

The great heritage in the garden of Eden forfeited by Adam and Eve would not soon be forgotten by the human race.

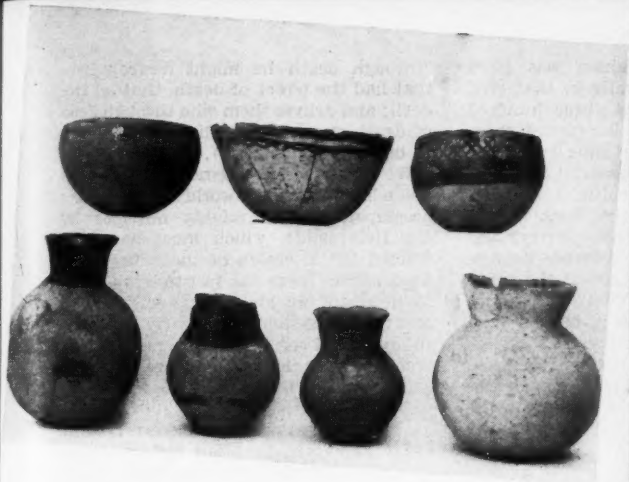
It is true, believers do not need such proofs, but there is no premium on ignorance, and the Christian in this age should be as prepared as any expert in his field to "give a reason for the hope that is in him" to scoffers who look upon the book of Genesis as folklore.

Belief in a coming Deliverer and the hope of the resurrection were widely held by the ancients, and their literature and art deal with such events as the fall of man and the Flood. Then, too, the great miracles attendant on Israel's emergence as a nation can be inferred from parallel events in the history of surrounding countries. In fact, the Bible implies that God was attracting the world's attention to Himself by His great acts on behalf of Israel. "The scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth" (Rom. 9:17).

LET US BEGIN, THEN, WITH THE FACT of the fall. There are, of course, the creation tablets discovered near Nineveh by Smith, which carry a corrupted account of the story we have in Genesis 1 of the creation of the world and the animals, no doubt a derivation from the Mosaic account. Also a tablet from among that great library of religious and other tablets, discovered at Ras Shamra on the north Syrian coast opposite Cyprus, refers to Adam, describing him as "the man from the East."

Several seals have been recovered in ancient Assyria and Babylonia depicting the temptation story drawn in sculptured relief. One of these shows a man and a woman of dejected appearance, slinking from the darting tongue of a serpent.

Another seal, now in the British Museum, recovered at Nippur and dated at earlier than 2000 B.C., depicts in exact detail the story we have in Genesis 3.



Truth in History

By Viola Cameron

On either side of a tree sit a man and woman, reaching forth their hands for its fruit, while behind the woman is a sinister serpent standing upright.

Present day heathendom is not altogether without its witness of one God, in spite of the established worship of many gods (polytheism) existent among them. For there is now ample scientific evidence to show that their apostate state is the result of rejection of the truth which they once possessed.

Dr. Wilhelm Schmidt, of Vienna, studying primitive tribes in various parts of the world today, puts his conclusions in the following interesting way:

"The idea of God did not come by evolution (that is, an imaginative product of the senses), but by revelation . . . As external civilization increased in splendor and wealth, so religion came to be expressed in forms of ever-increasing magnificence and opulence. Images of gods multiplied, wealthy temples, shrines and groves arose; more priests and servants, more sacrifices, and ceremonies were instituted, and the results of this, both moral and social, were anything but desirable, leading to extreme degradation and even to the deification of the immoral and anti-social. The principal cause of this corruption was that the figure of the Supreme Being was sinking farther and farther into the background, hidden beneath the impenetrable phalanx of the thousand new gods and diamones" (*Origin and Growth of Religion*, Methuen Ltd., London).

Dr. Stephen Langdon, of Oxford, who supervised the diggings at and around Kish, with three hundred workmen for twelve years, excavated through the ruins of successive states and empires, representing a period of five thousand years, until he reached virgin soil. He came to the conclusion that the vast polytheistic system he first came upon was preceded by monotheism or the worship of one God; that is, he traced the pantheon of five thousand heathen gods down through the ages of the past until he found that the earliest conception of deity was one God. He expresses it thus:

"When we first catch a glimpse of the religious mind of man at the dawn of history in Egypt and Babylonia, this primitive Supreme Being has become a very personal Sky-God, creator of the universe and of man."

He also says, "The specialists in Egyptian, Sumerian, and Indo-Germanic have come to the conclusion that a monotheism, based on a Sky-God preceded polytheism" (*Semitic Mythology*).

Valuable data has been obtained through contact with primitive tribes in the wild interior of Nigeria. Mrs. Temple, wife of the one-time lieutenant-governor of Northern Nigeria, as well as John Hall and Gordon Beacham, of the Sudan Interior Mission, obtained valuable information along these lines. In fact, John Hall's book has been accepted for publication by the International Institute of African Languages and Cultures.

Among these tribes it was found that the rites of circumcision and animal sacrifice were practiced. The Tera tribe, in a religious ceremony, put the blood of an animal on their doorposts—an almost perfect echo of the Passover ceremony. Every year, this same people meet in formal tribal fashion for the recitation of their tribal history. They tell very clearly in the course of the recital, by chosen raconteurs with prodigious memories, that they migrated from Arabia, naming Yemen as the district from which they came. They claim also that their forefathers knew God, worshiped Him, walked in His way and were abundantly blessed by Him, but that this knowledge of Him had been lost. These people, unlike their neighbors, the naked Tangale cannibals, wear clothes.

It may easily be seen from this the impact the divine ritual revealed to Moses on the mount by God—"a shadow of things to come"—had on the people outside of Israel.

Both China and India have legends of the first man and woman, mother and father of the race, and of the tree of life. Many of the Aborigines have told missionaries that once God had open discourse with man, but that sin entered and God withdrew, and now they are lost from the way. The story of the fall of man is still in the historical traditions of the races, because it is the most real fact in human history.

LEGENDS OF THE FLOOD like-

wise exist all over the world. We are familiar with the Deluge tablets that tell the story of the Flood. These tablets, dated about 800 B.C., were taken from Assyria, and are known to have drawn on much older material. The writing tablets dug up in Babylonia and Assyria frequently refer to the time before the Deluge.

One such, written by a king, says he loved "to read the writings of the age before the Flood." Sumerian tablets of 2300 B.C. refer by name to five cities "before the Flood." There are also tablets giving lists of kings "before the Flood" and "after the Flood." Scientists of our day still cannot find better names for the three main divisions of the race than Japhetic, Hamitic, and Semitic, derived from the three names of Noah's sons.

Without going into other evidence, such as flood deposits found by Sir Leonard Woolley at Ur, or Dr. Langdon at Kish, two hundred miles farther north, or of the evidence of a world flood found by geologists, such as Dr. Joseph Prestwich, we will proceed to other biblical events. This article does not purport to cover scientific evidence of biblical facts, but only the historical evidence.

ANOTHER OUTSTANDING EVENT in the Old Testament was the rapture of Enoch (Gen. 5:24), who was caught away to heaven while yet alive. Such an event would surely leave its impress on many generations. As evidence of this, we have that intriguing little seal dating from about 2300 B.C. (which would be many hundreds of years after the event), depicting in relief the scene of the shepherd Etana, mounted on the back of an eagle, rising to the skies "in search of the herb which was the source of life." (See Breasted's *Ancient Times*, p. 127.)

Now we go to Egypt, called "Mitzri" in ancient tablets, which undoubtedly points Egypt's origin back to its founder Mizraim, the son of Ham (Gen. 10:6). Scientists now say that Genesis 10 is the most precious document the human race possesses of its own past.

In Egypt, we find many traces of divine truth touching man's life. We have in the British Museum literature of ancient Egypt on papyrus dated at about 2000 B.C., which is the oldest writing on paper thus far discovered. In this we find stories of a righteous ruler yet to come "who shall bring in justice and happiness for all." Do you not hear in this the echo of that promise of a Deliverer given to Adam and Eve (Gen. 3:15), and confirmed to Abraham, Moses, and the prophets?

And we must not forget Abraham was in Egypt at approximately 2085 B.C., where our biblical record says he was entertained royally. No doubt his exodus from Ur was known far and wide, because, from the excavations and the Bible story, we believe Abraham was of a wealthy merchant's family in that city. At least, his cortege of three hundred trained men made an impressive entry into Egypt, which at that time was highly commercialized, with beautiful architecture, sculptures, and wealth.

When we examine the *Book of the Dead*, with Egypt's famous funerary and religious literature, we discover definite belief in the resurrection and the judgment expressed there. The very practice of embalming was, in fact, built around the Egyptian's belief in the resurrection.

Though man had wandered far from God since the fall, yet by these evidences it seems that many were holding to the promise of restoration, so that here and there in antiquity, amid idolatry, darkness, and sin, we see men clinging to this heavenly gleam of hope.

And these promises were strengthened by divine revelation at suitable intervals. First it is conveyed to Adam, after his disobedience. Then, no doubt, Enoch "who walked with God" was divinely encouraged, and his whole generation, for it is obvious in Genesis 5 that men were looking for the Deliverer, because when Noah was born they thought he would be the one "to comfort them concerning the work of their hands," which shows they were becoming increasingly weary of laboring for their bread by the sweat of their brow on ground that was cursed. God revealed Himself again to Noah, then to Abraham, who spread abroad the truth as he moved from kingdom to kingdom.

Then came his descendants, united in the nation of Israel which was set in the midst of the earth, in the Promised Land, to shed abroad the light of the promise of the coming Messiah who would take upon Himself the seed of Abraham, that "through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage" (Heb. 2:14).

We remember how Israel as a nation made her bow on the world's stage to the accompaniment of mighty miracles by the Holy Spirit, which must have attracted the attention of the entire civilized world. News was fast to travel then as now; for we know the ancients had great postal systems from early times, as international correspondence now dug up from buried cities amply proves.

THERE IS ONE OUTSTANDING EVENT in Egyptian history which shows the impression some of the miracles had on seeking souls in surrounding nations. This event is the amazing religious reformation conducted by Amenhetep IV (better known as Ikhnaton). In about 1380 B.C. he overthrew the gods of Egypt, destroyed their temples, turned out the priests, in order to establish the worship of one God.

Now, we understand from the date most substantially supported by archaeological evidence, that the entry of the Israelites into Canaan was around 1400 B.C. This is borne out by Professor Garstang's dating of the fall of Jericho, as well as the Tel-el-Amarna letters from the petty kings of Palestine, asking help against the invading Habiru (Hebrews). We know Ikhnaton would have been at least a young boy when the conquest of Palestine was going on.

The Egyptians would all be aware of the miraculous crossing of the Dead Sea, and the miraculous fall of the walls of Jericho, not to mention that marvelous day when the sun stood still until Joshua won the battle of Beth-Horon. All the nations under the sun would know that Joshua's God had made the sun stand still. Herodotus tells us that the priests of Egypt showed him their temple records, and there he read a strange account of a day that was twice its natural length. Chinese literature speaks of such a long day. The Aztecs of Mexico and Persian legends mention it too.

Incidentally Ikhnaton called his God *Re*, meaning Sun God. Isn't there a suggestion here, too, of the influence of this event on his thinking? Moreover, in Ikhnaton's monotheism is revealed belief that one God created all the lower creatures and races of men, and that He was a kindly Father. Our heart goes out to Ikhnaton, groping in a maze of traditional idolatry, admiring from afar Israel's miracle-working God, and taking his stand in the only way he knew. None of the monarchs that followed him carried on his faith; the priesthood was so strong it was soon back in power after his death.

[*Continued on page 341*]

★ ★

Tranquillity

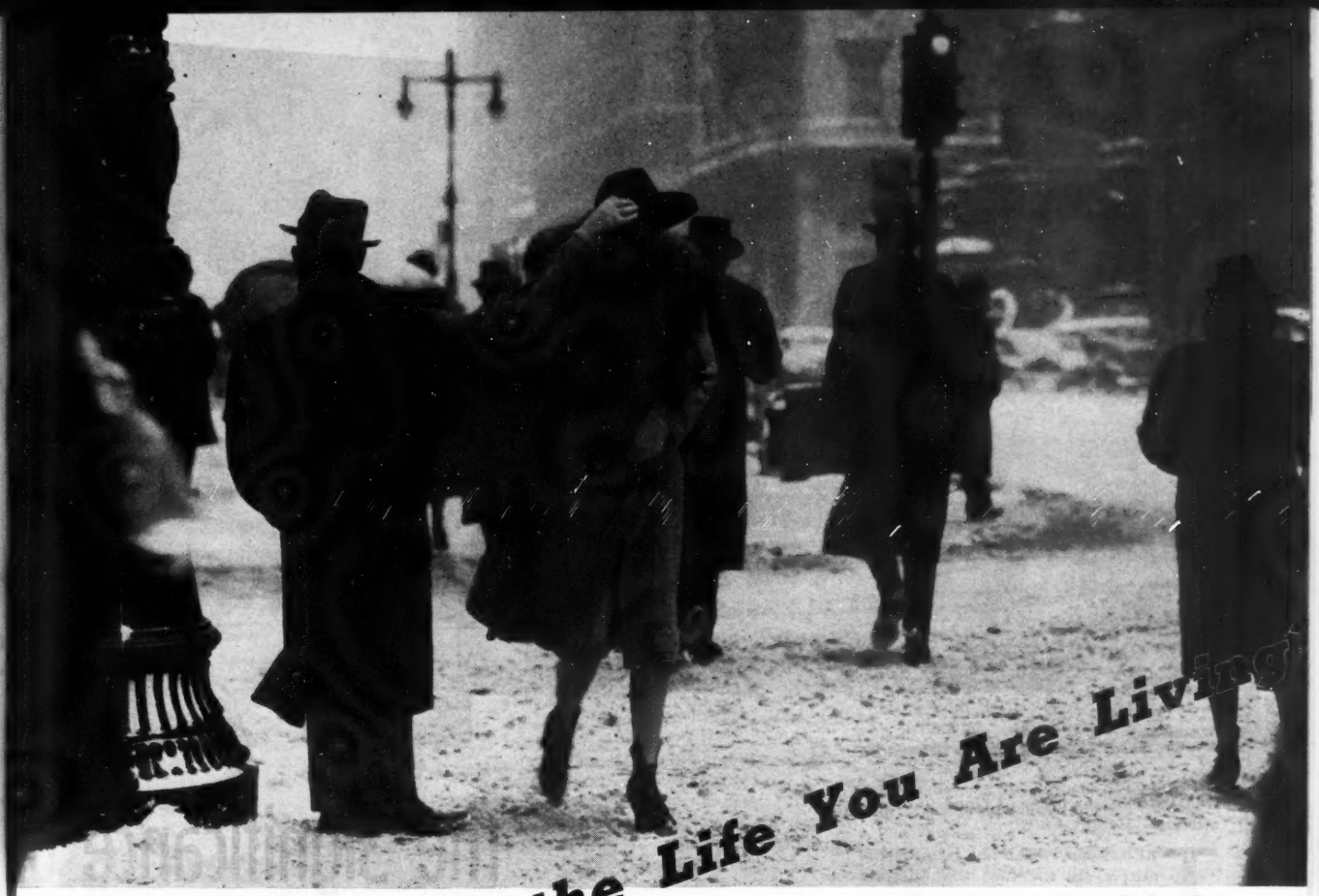
By Martha Snell Nicholson

The hand which flung the stars through space
Holds fast my hand.
My life is molded by the One
Who shaped the land.
The mind which planned the march of suns
Can understand

The petty trials of my day;
And surely He
Who hollowed out the cup which holds
The mighty sea,
And keeps the waves in check, can give
Tranquillity

In my small storms. Shall not the One
Who holds in place
The Milky Way, keep *me* each day,
And by His grace
Present me perfect, faultless, there
Before His face?

★ ★



Lambert photo

Can You Afford the Life You Are Living?

By Rev. John B. Kenyon

You can't get by without paying the bill—and you can't pay!

ESAU HAD A BIG TIME eating his pottage. He was a hungry man and the food was good. Well, it should have been good at the price he paid.

Esau discovered, however, after it was too late, that he could not afford it. When the "check" was handed him later, he sought to avoid payment (Gen. 27:34-38; Heb. 12:16, 17, R.V.), but the bill had to be paid just the same. His father would not repent, or change his mind. Esau had to bear the consequences of his deed. He paid to Jacob the birthright and all its blessings.

The birthright had appeared rather visionary and far off when he caught the rich aroma of the stew. Pottage appeared of more importance than posterity, and he asked, "What profit shall this birthright do to me?" A glorious future was eclipsed by a bowl of pottage.

By looking at things which are seen, he lost sight of those things which are not seen but are eternal. Eternity was sacrificed for a brief moment of pleasure. While enamored by the appeal of physical food, he forgot that man lives not by bread alone, but by every word that proceeds out of the mouth of God. His slogan was, "I've got to live," not knowing that "whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it" (Luke 17:33).

APPETITE, FOR THE MOMENT, was his god. Of such the apostle Paul wrote, "whose god is their belly" (Phil. 3:19). There is a good deal of truth in the saying, "The way to a [natural] man's heart is through his stomach." Satan need have little fear for his cause among men, as long as he has such a faithful ally in man's appetite.

Appetite never reckons with costs. It never looks at price tags. It never reckons with the future. It looks only at the present moment. It does not ask, "Is this wise? Can I afford it?" but, "Do I want it? Will it please me?"

Appetite makes self the center of the universe, and everything else is good or not good as it relates to the center. Self is a centripetal entity. It desires all income without any outgo. Self insists that the rest of the world owes it a living, and it is recklessly bent on collecting its due whether the rest of us admit the debt or not.

In this world we see ten-cent souls indulging in million-dollar debauchery. Their moral and spiritual liabilities are like the national debt, but their assets are like "the little man who wasn't there." They parade themselves in Vanity Fair and little realize their moral rags and tatters. Their speed in running up bills is only rivaled by their speed in running from the collector.

In their heyday they forget there is a pay day. They feed their lust and forget

[*Continued on page 356*]

The Significance of

Learn the lesson well, and never forget it—it is the blood that saves!

And without shedding of blood is no remission.—Hebrews 9:22.

THE MODERN WORLD has been deeply stirred by the fact that, despite the carnage and death of this present conflict, the war has brought about a remarkable development in the science of healing.

If necessity is the mother of invention, the desperation born of mass fratricide on a global scale the second time in a quarter of a century has driven us to seek with fresh earnestness ways of saving and preserving the lives of men, though their bodies be fearfully mutilated and fit for only a partial usefulness in the postwar era. Certainly the most notable and fascinating development in this entire field has been in the uses of plasma. This is the appeal which has led tens of thousands of Americans to give blood to the so-called "banks."

One person who has given eight pints of blood during this struggle said to me, "As I lie there while they are taking my blood, I pray that it may be the means of saving someone's life." In the light of what is actually accomplished, new and fresh significance is given to the words of our Lord, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

Of course, blood transfusions are not a new thing, but until this war the actual donating of blood on a large scale for others whom we do not know, and can never know, much less see, was unheard of. Professional donors *sold* their blood, but only loved ones or intimate friends ever *gave* it.

Plasma is not the whole blood. It is merely the colorless fluid of the blood in which the red and white corpuscles are suspended. A distinguished physician told me that "the whole blood is much more valuable than mere plasma." Yet so potent is the blood that even this part of it effects remarkable results. The particular significance of plasma is that it can be carried by the soldier in powdered form. When mixed with a normal salt solution it may be administered in varying amounts according to the emergency which has arisen as a result of combat. But even greater cures are effected when wounded men are brought back to field hospitals, or better still, large bases, and the *whole blood* can be given.

Various methods of the healing art are known and used today. We laymen may be pardoned if in nontechnical terms we divide the methods which the physicians use for our help, when ill, into the seven therapies:

1. Medical therapy, administered orally.
2. Deep therapy, administered through X-ray, heat and light.
3. Serum therapy, administered hypodermically.
4. Surgical therapy, administered by the knife.
5. Physiotherapy, administered by exercise.
6. Nutritional therapy, administered through diet.
7. Desistent therapy, administered through rest.

But most potent of all is the blood. There is an old gospel hymn favorite entitled, "There's Wonderful Power in the Blood." Apparently there is!

Here are the reflections of Gertrude Curtis Ryan, a blood donor:

Strange that this blood which flows so freely
Out of my unprotesting, drug-soothed vein
Into its sterile flask, the while I chat
Of this and that, remote from strife or pain,
May, when the need in some far battle zone
Rises, to wrest from death some lithe-limbed boy,
Flow back with all its life-strong properties,
And give him back to living and to joy.

Strange that my blood in quiet middle age
Where long had cooled the singing, surging flame,

Red Cross nurses parade in Chicago.

Student blood donors in 1942.

Donating blood to the Red Cross.

e of Plasma

By

Rev. Raymond I. Brahams, D.D.

May riot once again to answer spring
In some new youth, who will not know my name;
Some youth, now proud in battle uniform,
Fighting among the clouds, on land or sea,
For that old dream we dreamed at Valley Forge,
That all men might walk tall and straight and free.

THE BIBLE HAS CONSIDERABLE TO SAY about blood, in addition to the fact, which is being so remarkably confirmed in our own time, that "life is in the blood."

The Bible uses blood as a symbol of spiritual earnestness. As the writer of the Epistle to the Hebrews has it, "Ye have not yet resisted unto blood, striving against sin" (12:4).

We talk about the battle for this and the struggle for that, but the only battle in the end that is worth the effort is the fight for righteousness and against evil. The one thing we cannot hazard is a breach of God's commandments, or an abrogation of His will, either in our own lives or in our communal relationships. Though it cost life itself, we must stand for the right, "for what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 9:36).

Just as there are those things which enlightened men count more precious than physical existence, and without which life is little more than that; and just as the present war demonstrates that we will fight to the death to retain them, so the Christian soldier is to resist sin. For this alone is able to make life pall and pale and become a juiceless, sapless, desiccated thing of which we shall say, "I have no pleasure in it." Sin alone has power to annihilate utterly all that is beautiful and worth while, for "when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:15).

No question about it then. It is worth while to shed blood to perpetuate righteousness and to destroy evil, when that grim necessity arises.

AGAIN, THE BIBLE SPEAKS OF BLOOD as a unifying force, for we read, He "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26).

In this day when total, global, universal ideas are more and more to the fore, we see how civilization through invention and discovery is forcing us to accept the underlying unity of the race. It would almost appear that He that sitteth in the heavens is laughing to scorn those men who would divide among nations which He has made fundamentally one, by causing each advance of man, whether technological, social, or religious, to emphasize the true brotherhood of mankind.

Motivated by the accident of birth, men have spoken foolishness concerning the superiorities of the yellow, brown, black, or white races, but when they go deeper they have found all mankind to be essentially one. When we endeavor to deny or destroy that essential unity, to divide among the nations, inevitable destruction has followed. When we have stressed fraternity, co-operation, and mutuality, good has always come.

Despite all that man in his inhumanity has done to keep the nations apart, God, who made the human mold and fashioned men in His own image and for Himself, teaches us both by His laws and by His gospel that underneath all superficial differences mankind is a unity.

And, of course, a most convincing proof of this unity is seen in the fact that the blood of one so-called race is indistinguishable from the blood of other races when it is examined in the laboratory. The blood of each of the races is transferable to any one of the other races.

If then God has made us brethren, when shall we begin to act like such?

What I am saying does not mean for a moment that I advocate, as an evidence of the recognition of brotherhood, an intermarriage between the races, any more than I would advocate the destruction of several beautiful varieties of flora in the interest of complete uniformity within a species. God apparently loves variety in His creation even within species, as is abundantly attested everywhere in His natural creation.

BUT THE MOST IMPORTANT BIBLE TEACHING about blood has to do with its emphasis of the redemptive power of Christ's atoning sacrifice, for as our text affirms, "without shedding of blood [there] is no remission."

The atonement is the central fact of Christianity. "Christ died for our sins according to the scriptures" is the great message of the Bible. He said, "To this end was I born, and for this cause came I into the world" (John 18:37).

Atonement is that on which man's salvation depends. Whoever trifles with the atonement trifles with his own and the world's salvation.

Atonement is not sufficiently defined by calling it "at-one-ment." That expresses a true element in it; namely, reconciliation, for God and the sinner are brought together by Christ's sacrifice, but there is much more. There is the guilt of mankind that God says ought to be punished, which is expiated, purged out, washed away, covered, for which reparation has been made and satisfaction rendered by Christ. Paying the penalty implies securing the remission.

Sin is the one thing which cuts us off from God. He is deeply wounded by our disobedience, and therefore propitiation, which means "to appease, or render favorable, one who has been offended," is necessary. Thus in the atonement, guilt is expiated and God is propitiated.

Again, the Bible doctrine of the atonement is vicarious, which means substitutionary. We all understand what a substitute is, or an alternate. We know what a vicar is. Hence when we speak of a vicarious substitutionary atonement, we mean that Christ has taken our place. Our sins were imputed to Him and His righteousness is imputed to us. He is literally, and in the deepest sense, our Saviour.

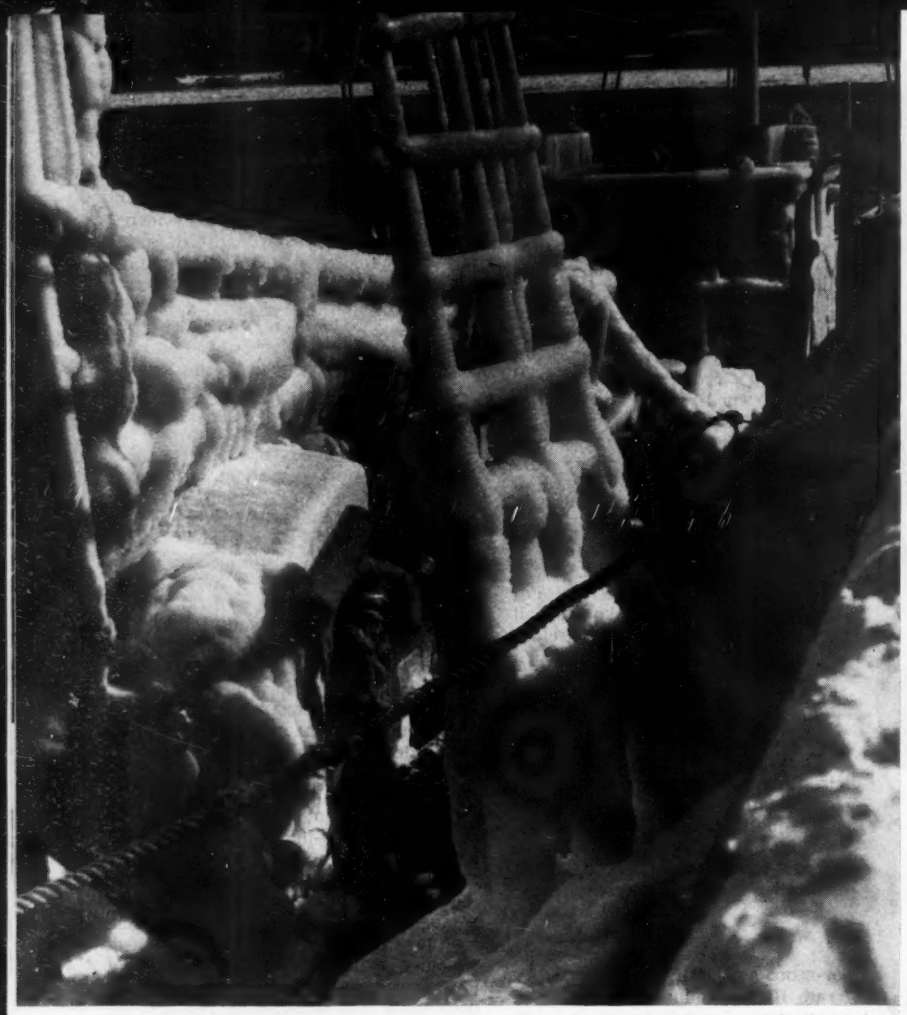
Thus in the atonement, a vicarious sacrifice, Christ's death on the cross, expiates guilt, propitiates God, and reconciles God and man.

Of course, it is just here that the significance of plasma and the modern discovery of blood transfusion is confirming this mightiest truth of the Christian faith and helping us better to understand and appreciate the atonement.

The plea on the part of our government and the Red Cross on behalf of the "blood bank," and the summons to become a "blood relative" of some soldier, show the stark necessity of such sacrifice.

[*Continued on page 333*]

Dr. Brahams is pastor of the Community Presbyterian Church, Laguna Beach, Calif.



Gendreau photo

Christian Fanaticism

By **Rev. J. Sydney Barrett**

Is high enthusiasm for Christ fanaticism? Read this thought-provoking article

As we look over the pages of history, one of the most striking facts is the way in which outstanding and excessive religious and political fervor has directed the course of the ages and changed world systems. Can we not say that every reformer, world leader, religious enthusiast, and even creative thinker, was in the eyes of his friends and countrymen "the child of false zeal" (Chapin), or possessed "the false fire of an overheated mind" (Cowper)? Such, the world has said, are "the subjects of strong delusions" (Whately), and "intoxicated by overindulgence" (Haliburton)—*fanatics.*

One has said, "A fanatic is an enthusiast; a bigot—one unreasonably devoted to a party or creed." Noah Webster says that a fanatic is "a person affected by excessive enthusiasm, particularly on religious subjects; one who indulges wild and extravagant notions of religion, and sometimes exhibits strange motions and postures, and vehement vociferation in religious worship. Fanatics sometimes affect to be inspired, or to have intercourse with superior beings."

In due consideration the question might be asked, When does a man show genuine enthusiasm, and when does he join the ranks of the excessives? Spurgeon says, "Earnestness is good; it means business. But fanaticism overdoes, and is consequently reactionary." Hosea Ballou shows up this excess when he says, "There is no doubt that religious fanatics have done more to prejudice the cause they affect to advocate than have its opponents." South says of the situation, "Reason is not compatible with zeal run mad."

But so far as we in the Christian church are concerned, who is going to set the standards and to whom are we called upon to listen for criteria by which to judge?

Many, and might we say the majority, in the thinking world call enthusiastic evangelicals "fanatics," since, as J. W. Fletcher says, "fanaticism is the child of false zeal and of superstition, the father of intolerance and persecution," which is also Christianity in the eyes of the "intelligensia"!

Again, "fanaticism is such an overwhelming impression of the relation to the future world as disqualifies for the duties of life" (Robert Hall), and yet this is the very attitude and point of emphasis where the modernists strike at the evangelicals. They say we are too far removed from reality to have any effective contact with the problems of everyday life. They say it is better to give a man good social conditions than to fit him for some vague "pie in the sky" hope concerning which we have no material certainty. And furthermore, they tell us that the important time is now and not hereafter, when we have passed off this scene—the future can take care of itself. It seems that if the world is doing the judging, we are all in the camp of fanatics, but why should we be subject to their wisdom and criteria which is foolishness with God.

Have we a class we call fanatics? Most will agree by pointing to those who go to the extreme beyond our point of view. It seems, then, that we as Christians must be willing to be called fanatics by the world, and not be afraid of what may lie ahead so long as we are in the will of the Lord.

In Bunyan's *Pilgrim's Progress,* Christian was a fanatic to the nth degree in the city of Destruction. But had he compromised he would not have had the privilege of being such for his Master in Vanity Fair, where his fanaticism did stir up what Baron de Grimm speaks of when he says, "The blind fanaticism of one foolish, honest man may cause more evil than the united efforts of twenty rogues."

As we review the pages of Scripture which are given to us for "doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17), what do we find? The word "fanatic" is not used in the English Bible, neither is anyone condemned for an ex-

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cessive love of the Master, and yet Christ says of those who round off the corners of their faith, and smooth out the rough spots, and cool off the heat of enthusiasm: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16).

It may be that we have, too often, gone to the opposite extreme from that which has been taken by our Pentecostal brethren. While they emphasize the filling of the Holy Spirit, we try to avoid all contact with such emotionalism. They stress the experimental side of the relationship with Christ, and so we stick entirely to the rigid faith and sound doctrine with as little expression as possible.

It seems that we prefer falling in love with Christ by numbers, or steps ordered and stipulated by a few shy lovers. I think it were better that we should fall head over heels in love with our Lord, and have Him reward us accordingly. We read, "All things work together for good to them that love God" (Rom. 8:28), but I think the commentator has put it well when he said, "All things work together for our good according to the degree in which we love God."

The world laughs when we speak of answered prayer, and it scoffs when we refer to the inspiration of the Word of God. It ridicules the fact of the risen, glorified Intercessor. But why should we be ashamed, for we have felt the warmth of Christ's love, the touch of His hand, and experienced the realization of answered prayer. Let us then turn our backs on the world and go on unto perfection, for without "holiness [separation, setting apart] . . . no man shall see the Lord" (Heb. 12:14). The world and Christ cannot walk hand in hand and gain the approval of each other.

Abel was a fanatic in the eyes of the world, which was his brother Cain, who agreed with South when he said, "Reason is not compatible with zeal run mad," for it was more reasonable to offer as he did, than to accept the required sacrifice.

Certainly Noah was the greatest fool and fanatic of all time, when he built the ark on dry land, while the world saw no logical reason for it.

Abram was next in line among the fanatics, but praise the Lord, he gained favor with God, which is more to be desired than all the rationalizing and acceptance of the world in its wisdom, which is foolishness with God.

Israel was a fanatical people when they left Egypt and followed the dictates and dreams of a "half-crazed" desert wanderer, but once again he was favored by the Almighty. Let us not forget that they reduced their standing with God when they wanted a king like other nations and when they wanted to incorporate their own versions into His systems.

Well, one could go on and name almost all the great men of faith, listing them among the ranks of the outcast fanatics of the world.

When we turn to the Gospels and teachings of the Lord, do we find even one verse which tends to dampen the fervor of any religious enthusiast following Christ? I think not. The Pharisees and their associates were condemned for their misdirection and miscalculation on the Word of God, and not in the least for their enthusiasm. Was Christ being excessively severe when He told one to sell *all* he had and follow Him?

If we class the forerunner of Christ as an excessively zealous person, it was necessary that he should be such to fulfill the plan of God for the work of Christ. Imagine a person in one of our cosmopolitan centers taking up a position in one of the busy thoroughfares, or running here and there with a message, "The kingdom of heaven is at hand," or, "Repent; for in such an hour as ye think not the Son of Man cometh," and yet it was done, and approved of God.

Our Lord was despised and rejected of men because His eternal view far surpassed the Hebrew zealots in His will to be about His Father's business. How many modern critics try to explain the resurrection as an outgrowth of fanatical bewilderment, and the ascension and second coming as means by which these devotees could regain their balance from a sadly deluded position.

No, my Christian brethren, we cannot escape the finger of the world, the eye of criticism, the slander of jealousy and the opposition and blind reproofs of the worldly system.

The early Christians were so enthusiastic that they "turned the world upside down," and we must praise the Lord for their enthusiasm. It was necessary. It is only the lack of this enthusiasm that has turned our fanaticism into conservatism, and like the church of Constantine's rule, we are failing to gain the ground that rightly we ought to be taking for the Master. Oh, the shame on us, that we are afraid to suffer persecution and ridicule for Christ who died that we might have this privilege.

Do statements like "Whosoever he be that forsaketh not all that he hath" (Luke 14:33), and "He that loveth father or mother more than me is not worthy of me" (Matt. 10:37) sound as if they came from the lips of a conservative leader, or the fire of a radical? Do not Christ's teachings concerning His relation to this present world system show that He expected to be called a fanatic by it, and how can we expect to be greater and better treated than our Lord?

Too often a man has been labeled a fanatic and a fool (for Christ's sake) when the critic did not know the background of the case, and in many instances (if not all) those who have stood alone in the world against all persuasion, persecution, and reasoning had apparently good reasons for so doing. The world in which we live is free, and a man can think and act as he chooses, but actually we are very conservative, and differences are sneered at or looked down on; only the focal point lies in a different place. However, be not discouraged, for we at least know we have a reason for the hope that is in us.

OF COURSE, THERE IS A SIDE OF FANATICISM that is truly excessive, but where do we draw the line, and who is to set the boundaries? The limit seems to be when we go beyond the point of loving God "with all our heart, and soul, and mind"—a point at which a man would be so completely enraptured with the glories of Christ and in giving Him praises, that he would not stop to consider the attitude of the world—that, I think, is the condition toward which we ought to aim.

There are also some who are astray because of wrong teaching, but that is another subject. So long as we are on the right track, we need not fear being labeled as fanatics of the day, for as Wendell Phillips said, "What is fanaticism today is the fashionable creed tomorrow, and trite [common] as the multiplication table a week after." We will be the desire of all nations, if we remain true.

The kingdom of heaven is likened unto a man who when he found a pearl of great price sold all he had and purchased it. So ought we to sell all we call our own in the fields of ambition, fame, etc., that we might gain the "mark of the prize of the high calling of God in Christ Jesus."

Lowell has put it: "Fanaticism, or, to call it by its milder name, enthusiasm, is only powerful and active as long as it is aggressive. Establish it firmly in power, and it *becomes conservatism*, whether it will or no."

I Have a Friend

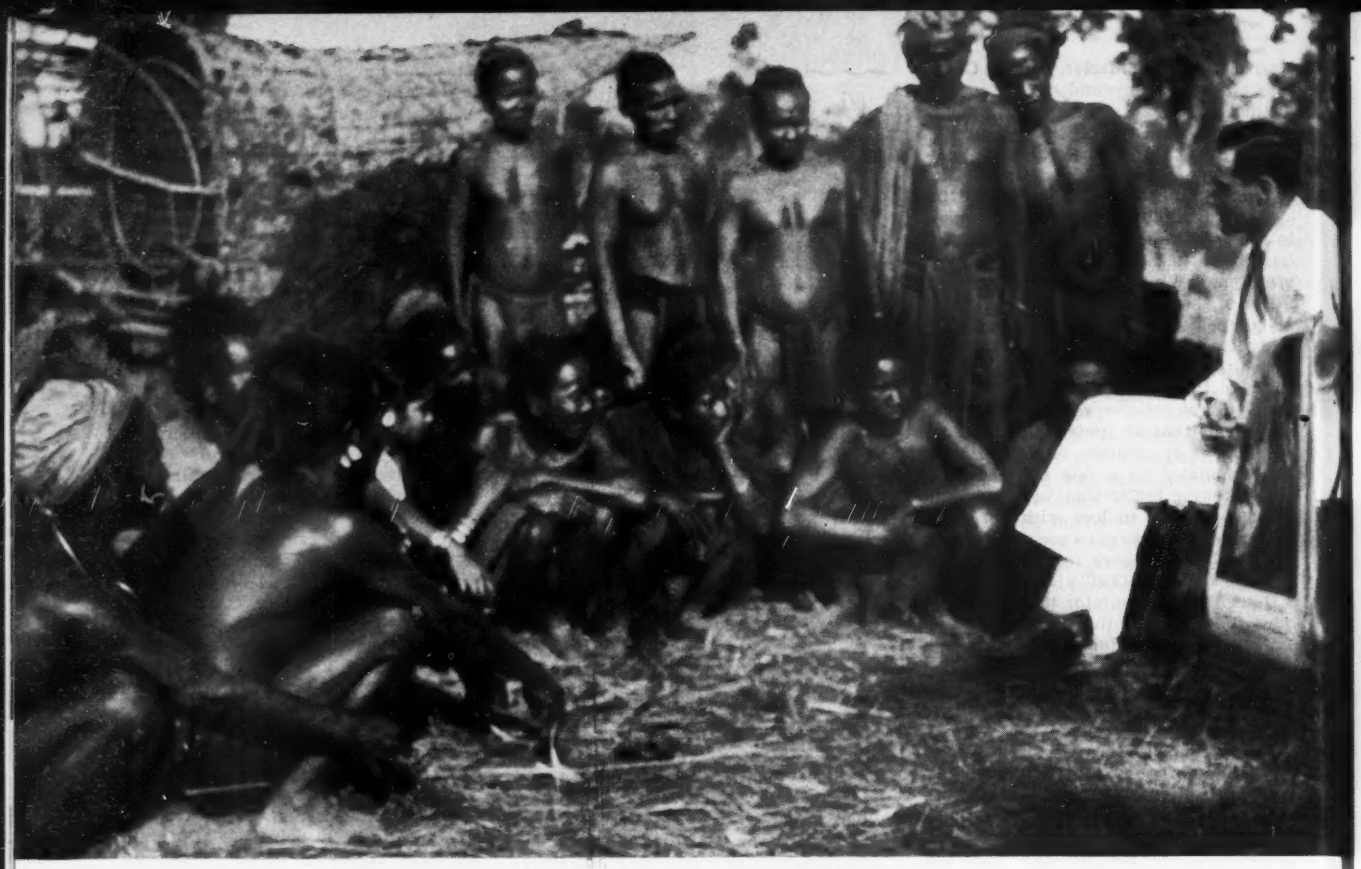
There is a friend that sticketh closer than a brother.—Proverbs 18:24.

By Mary Jane Kissinger

I have a Friend who loves me well;
My confidence He hath; I tell
Him all my hopes and shattered plans,
For He consoles and understands.
His power, too, I daily seek,
For He remembers I am weak,
And just to know that He is near
Makes me courageous, conquers fear.
For His approval I'd disdain
Each tempting thing that pleases.
I have a Friend—oh, praise His name!
I have a Friend in Jesus!

I have a Friend I walk beside;
He holds my hand; I let Him guide,
For He alone doth know the way
From earth's dark night to heaven's day.
I read His letters o'er and o'er;
The lines are dearer than before,
And from my mem'ry ne'er depart;
His words are graven on my heart.
And though the world would still entwine,
My soul it never reaches,
For I've a Friend, a Friend divine;
I have a Friend in Jesus!

I have a Friend where'er I go;
I need not fear, He loves me so!
And, as my Friend, directs and leads;
When I would falter, He precedes
To show the way—oh, glad am I
That this true Friend is standing by
To love and help and comfort me!
And where He is, I, too, shall be.
Yes, when I in His image shine,
Caught up in heavenly places,
What joy to say this Friend was mine
On earth—this Friend called Jesus!



First contact with an unevangelized tribe of French Indo-China.

What Manner of Man Is the Missionary?

By Rev. William B. Millard, D.D.

A well-merited tribute you will enjoy reading

THE MISSIONARY is simple enough to believe that the Lord meant what He said when He gave the command to carry the gospel to all people.

He has heard the saying of the worldly wise, "Get gold—honestly if you can, but get it." And he has read the words of the prophet, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3). And he likes the latter better.

The missionary, and his equally heroic wife, elect voluntary exile from home and friends and the comforts and delightful luxuries of civilization, to endure hardships and loneliness in earth's waste places, because they believe that, in the sensitive scales of eternal justice, the heartbreaking need of the many outweighs the selfish preference of the few, and because they believe Him who, speaking as never man spake, said, "Go ye into all the world, and preach the gospel" (Mark 16:15).

He is inspired by the example of his predecessors, who carried the gospel to our savage ancestors in northern Europe, planting the seeds which have blossomed into our civilization.

In order to make his work more effective, he lets stay-at-homes finance him. If they do not, he goes anyway, as thousands of his ancestors did when the Church was young.

HE SEES IN EVERY MAN THE IMAGE OF GOD, however defaced by savagery and sin, and he sees every man as a candidate for the new birth.

He does not begin by calling underprivileged people "heathen," "half devil and half child." Neither does he sing, "Where every prospect pleases, and only man is vile."

He does not try to explain to simple-minded natives why there are fifty-seven varieties of Christianity. On the frontiers they do not exist. The missionaries are far ahead of us in the practical solution of the problem of Christian unity.

He disarms the head-hunter with the

open palm of friendship, and escapes the cannibal's barbecue by walking straight toward it, unarmed and unafraid.

THE MISSIONARY'S EVANGELISM BEGINS the moment he steps ashore, long before he can speak a word of the native language. For the first time the natives see a man who is clean. For the first time they see a man who treats his wife with consideration and courtesy, and not as a pack mule or a thankless drudge. His clear eyes are direct and kindly, but they do not flinch. His hands bear not weapons but gifts. Every act shows that he believes that love conquers hate, that forgiveness is sweeter than revenge, and that helpfulness is better than rapine.

Here is a new kind of being, obviously of a superior race, but one who puts on no superior airs. More kingly than their king, wiser far than their medicine men, a wonder-worker with his "magic" tools, but humble enough to do heavy and menial tasks, which they scornfully leave for the squaws. When, later on, they hear the gospel in their own speech it is an old story, for they have seen Christianity in action.

After his gentle hands have relieved human distress, he finds the patient ready to hear about the God whose love taught those hands to be gentle.

His gospel includes soap for the body, clothes for decency, healing for the ills of life, homes instead of huts, plowshares for the soil, books for the mind, and the Bible for character and immortal hope.

While his first business and greatest passion is to transform devil-worshiping, superstitious savages into upstanding, free-minded men, who fear God with a great reverence but fear nothing else, he is not unmindful of certain by-products of great value to mankind. A man who expects to spend the next life in his Father's mansions is not going to be content with a hovel here. Since God clothes the world in beauty, he will clothe himself. Trained hands mean greater production. An educated mind sees higher standards of living. And every savage pauper made into a civilized producer changes a world's liability into an asset.

The missionary is the advance agent to all the world for decency, culture, refinement, character, and triumphant hope. For all things which make life worth living we are his beneficiaries. The man who sneers at the missionary is like a strutting cock which spits on the shell out of which he was hatched.

HO! ALL YE THAT HAVE RESPECT for shining honor, unshrinking courage, willing self-sacrifice, and untiring labor, the incalculable results of which only the recording angel can compute, behold him to whom the call of duty is an unquestioned command, who regards opportunity for service nobler than opportunity to make a fortune, but opens men's eyes to divine grace, and arouses aspirations to be worthy of a heavenly inheritance. Stand uncovered before him, the latchet of whose shoes we are not worthy to unloose, and pay humble, heartfelt tribute to the *missionary*.

The Significance of Plasma

[*Continued from page 329*]

The element of mystery as to the actual power of blood to cure need not keep us from giving. We do not need to understand it all to help. And so it is with the atonement. Despite all that the Bible tells us about it in Old Testament types and symbols and in New Testament doctrine, the element of mystery is still there.

"I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the manger Child
Has brought God's life to me.

"I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.

"I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ,
Our immortality!"

So, not understanding the miracle of transfusion, we nevertheless give our blood, and in like mystery we receive His.

THIS WAR IS ILLUSTRATING THE DOCTRINE of vicarious substitutionary atonement in a marvelous way. It used to be that beyond the pangs of loneliness and the deep gnawing of concern for their welfare, those who remained at home could not go with their loved ones to battle, but now all that is changed. We go by our blood. Literally, we stand there ready to take the wounded man's place, to give him another life, a second chance! And from what motive? From love of the ideals for which he is ready to die and we are ready to sacrifice all.

And so it is with the atonement. It is a hard and wooden thing until the love of God for His own children is seen as the motive behind it, and then it leaves us "defenseless utterly"—all our objections are broken down.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

If He had not done so He could not have been a good God, not even a human God, for there are many men who have been willing to die for others.

This war is bearing eloquent testimony to the efficacy and power of a blood sacrifice. Just last night I read it again for the one hundredth time in the past few weeks—the only sure way to Berlin will be the long, hard way, of the bloody sacrifice. I am well aware of the imagined difficulties which some, who described themselves as sensitive souls, have offered to what they call a "bloody religion." But on the authority of the Bible, I warn you that there is one thing infinitely worse than a bloody religion, and that is a *bloodless* religion.

To attempt to read out of the Holy Scriptures the blood of the atonement is to affirm their complete falsehood, and to deny the need of a Redeemer is simply to break completely and finally with Christianity. For one can be something else, but Christian he cannot be and deny the power, the efficacy, and the glory of the Cross of Calvary, or attempt to take away its significance as the central event in all God's dealings with men.

This is the world's symbol of redemption, or symbol of redemption there is not!

IHS

JESUS HOMINUM SALVATOR
Jesus the Saviour of men

Horace Bushnell was the most illustrious advocate of the moral influence theory of the atonement, whereby it is affirmed that Christ saves us by His example and influence alone, and not by these and His vicarious sacrifice. But when he came to die, he confessed, "I fear what I have written and said on the moral idea of the atonement is misleading and will do much harm," and he exclaimed, "O Lord Jesus, I trust for mercy only in the shed blood Thou didst offer on Ca'vary!"

Are we surprised to find in this late hour confirmation of the great and eternal fact of atonement in the laboratories of the world? Are we amazed that science in her newest discoveries of the healing art is at His feet? No, for our creed and confidence is this, "That in all things he might have the pre-eminence," and "In him all things consist."

WILL YOU TRAMPLE UNDER FOOT the blood of the covenant? God forbid! I know you will not, any more than you will be ungrateful for the awful sacrifice which is freshly being poured out for us now. We have spoken of donors who give to those unknown, but what shall I say of that divine mercy which loves the unlovely and sacrifices for its enemies. "Peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:7, 8). The only reasonable reply on our part to the blood of the covenant is,

"Love so amazing, so divine
Demands my soul, my life, my all!"

God's highest glory displays itself in sovereign grace, therefore it is that the gospel of His grace is the gospel of His glory. Let us take heed then that we preach grace. He who preaches a mixed gospel robs God of His glory, and the sinner of his hope. They for whom these words are intended, need not be told that salvation is only by the blood; but many there are who preach the death of Christ without ever rising to the truth of grace. Dispensational truth, as it is commonly called, is deliberately rejected by not a few; and yet without understanding the change which the death of Christ has made in God's relationships with men, grace cannot be apprehended. —Sir Robert Anderson.

By Rev. Charles T. Cook

Editor of *The Christian*, London, England

★

THE BIBLE AND THE FIGHT FOR FREEDOM

ONE of the best books that has appeared for some time over here is entitled, *English Social History*. It is a work of outstanding merit, by one of our ablest living historians, Dr. G. M. Trevelyan, of Cambridge. There is much in the volume which preachers might study with lasting profit to themselves and their congregations.

My attention was arrested by one passage in particular, for it goes to the very root of a problem which confronts all of us who are engaged in pastoral and evangelistic service. It occurs in a section of the book in which Dr. Trevelyan deals with the great struggle between King and Parliament in the period from 1640 to 1649. I assume that my readers are aware that on the one side in the Civil War was Charles I, obstinately affirming the divine right of kings to do pretty much as they liked. On the other side were the forces of democracy, represented by Parliament, with Oliver Cromwell as the dominant figure. After a prolonged and fluctuating conflict the Parliamentary cause triumphed.

What we are chiefly concerned to know is what was the secret of that victory for freedom and justice. Dr. Trevelyan is in no doubt as to the answer. He declares that the rapid rise to national predominance of the dissenting bodies, such as the Baptists and Congregationalists (or Independents, as they were called), could not have occurred except in a country where for more than a century the individual study of the Bible had been a great part of religion, and the chief stimulant of popular imagination and intellect. Then follows an observation which is a challenge to our own generation. Dr. Trevelyan says: "If there had been newspapers, magazines, and novels to compete with the Bible in manor houses, farm and cottage, there would have been no Puritan Revolution, and John Bunyan would never have written *Pilgrim's Progress*."

Furthermore, our modern historian regards that Pilgrim figure which Bunyan so graphically portrays in his great allegory, as the typical man of the forces which struck that mighty blow for liberty and progress, three centuries ago. He reminds us how Bunyan begins with a picture of a lonely figure—"the poor man seeking salvation with tears, with no guide save the Bible in his hand." "That man," Dr. Trevelyan declares, "multiplied, congregated, regimented, was a force of tremendous potency to make or destroy. It was the force by which Oliver Cromwell and George Fox and John Wesley wrought their wonders, being men of a like experience themselves."

Here is an impartial testimony to the character-creating, liberty-promoting power of the Bible. It was the men of the Book who led the English people in the greatest of their struggles for the liberties which are the birthright of the common man. That was seen not only in our Civil War; it was equally evident when other men of the Book crossed the Atlantic in the *Mayflower* and laid the foundations of the great Republic which, in Abraham Lincoln's unforgettable words, was "conceived in liberty and dedicated to the proposition that all men are created equal."

But can we be as confident about our own generation? Dr. Trevelyan charges us with allowing newspapers, magazines, and novels (might he not also have included the radio?) to displace the Bible from the position of supremacy which it occupied in the lives of our fathers. He more than implies that such neglect of the Scriptures imperils the love of freedom, and all those common rights and privileges that are bound up with it.

That may strike some people as a bold assumption in these days when we have witnessed such a widespread uprising of the human race against Nazi tyranny. Yet, on reflection, we think that our experience in this war confirms the soundness of Dr. Trevelyan's opinion. Is it not a fact that it is among those communities which believe most in the Christian revelation given to us in the Bible that we find the most uncompromising resistance to totalitarianism? Is it not also significant that our leaders, in defining the nature of the struggle in which our respective nations are engaged, have felt impelled again and again to point out that Hitlerism is an attack on the Bible and all that it stands for.

We shall do well to take Dr. Trevelyan's warning to heart. If we allow any other interest in life to compete with the Word of God in our affections, there will follow inevitably a lowering of ideals, including a sense of social obligation, and the sapping of that spirit of self-sacrifice which has made men in the past ready to lay down their lives for truth and righteousness.

I had to come all the way to North Africa to contact the MOODY MONTHLY. However I can thank God for this happening to me even if nothing else has happened.

Your magazine is indeed an excellent paper and I am very indebted to you for it. As a young Christian I am very concerned about the world and I am more than ever convinced that Christ is the only hope of the world.

After this war is over I am hoping to enter the Baptist ministry in England.

Carry on the good work and may God bless you.—G.R.

Golden Nuggets for Bible Students

By KENNETH S. WUEST

ABOUT THE RAPTURE

We will meet the Lord in the air (I Thess. 4:13-18). The word "air" is ἀήρ (*aer*), which Thayer defines as "particularly the lower and denser as distinguished from the higher and rarer αἰθήρ (*aither*)." Liddell and Scott's classical lexicon defines ἀήρ as "the lower air, atmosphere, the thick air or haze that surrounds the earth as opposed to αἰθήρ the pure and upper air."

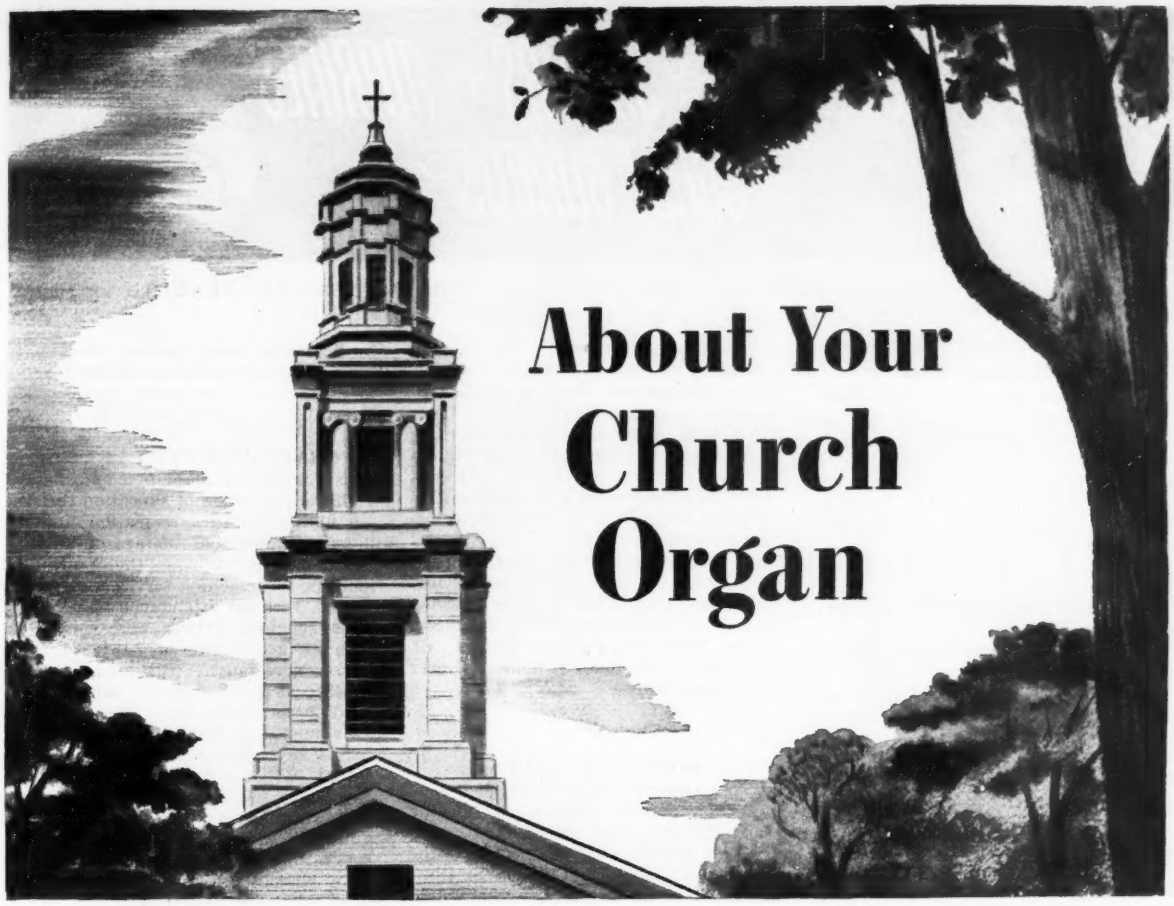
The former word is used in Acts 22:23; I Corinthians 9:26; 14:9; Ephesians 2:2; Revelation 9:2; 16:17, and in each case the word refers to the lower atmosphere. The latter word is not used in the New Testament. It is inevitable that both words were retained in common usage by the Greeks. The former referred to the lower atmosphere, the latter to the atmosphere of the mountain tops.

Paul wrote his Thessalonian letters to Greeks who must have been familiar with both words. Paul's training at the University of Tarsus included both classical and Koiné Greek. He therefore knew the distinction between ἀήρ and αἰθήρ. He claimed verbal inspiration for his writings (I Cor. 2:13), which means that the Holy Spirit led him to reject the latter and choose the former word. All of which means that our Lord will descend into the atmosphere below the mountain tops. And that is pretty close to this earth.

We who are alive will be caught up. The word is ἁρπάζω (*harpazo*). Thayer says of this word, "*to seize, carry off by force, claim for oneself eagerly, to snatch out or away,* used proverbially to rescue from the danger of destruction; *to seize and carry off speedily;* used of divine power transferring a person marvelously and swiftly from one place to another." It is used in the following places: Matthew 11:12; 13:19; John 6:15; 10:12, 28, 29; Acts 8:39; 23:10; II Corinthians 12:2, 4; Jude 23; Revelation 12:5.

These various meanings throw light on the rapture. Our Lord will claim the Church as His Bride eagerly for Himself. The rapture will be sudden. It will all be over in a moment. There will be an element of surprise in it both for the saints and for Satan and his kingdom of demons in the air. In that the verb means "to carry off by force," it may well be that Satan and his hosts will offer opposition to the Church being taken from the earth. In that the word was used proverbially of the action of rescuing one from danger of destruction, it follows that the Church will be caught up *before* the Great Tribulation (the seventieth week of Daniel) begins. We will be caught up in clouds, clouds of saints. The Greek article is absent before "clouds." See Hebrews 12:1 for similar use of word.

Let the lips of the living speak as we would want them to speak if dying.



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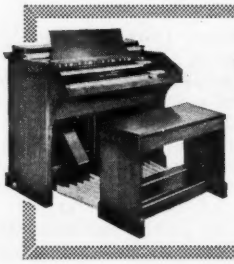

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PRAYER FROM ROUND TOP*

By Emma Moody Powell

Dear God, when days of war are done, bring home
The boys we love out there in trench, in plane,
In ships that cross the sea. Turn back their steps!
Once more let them the ways of peace regain.
If some should hear Thee softly calling, "Come!"
Their souls set free. No horror let them fear!
Show them that death is not defeat. Instead,
A victory won, if Thou, dear Lord, art near.

JESUS PREACHED IN THE JUNGLE

ILLUSTRATIVE of the presentation and power of the gospel is a recent evangelistic meeting held in the jungle of New Guinea by Harold G. Sanders, base chaplain, Navy 167. Church members with a shaken or nominal faith have had it fanned into a flaming faith, and are winning their shipmates to Christ. Christian churches and families at home may be surprised to learn that men who evaded Christ and the churches at home have been converted, baptized, and are seeking membership in the churches.

It was much like a revival at home. In fact, that is what made it effective. For three weeks, the crowds came to the "Church in the Wildwood," a camouflaged seabee chapel made of Australian mahogany, now lighted with an electric cross and nestling in a grove of coconut palms. At 1915, the inner circle met for prayer. At 1930, Leo A. Hebert and Bertil E. Anderson led the "Happy Time" song period. The familiar songs, old choruses, short snappy tunes, and devotional briefs made this period a definite lift.

At 2000 the full revival service of great hymns, Bible reading, and prayer was climaxed by plain but powerful Bible preaching and an altar call to renew vows and to accept Christ as Saviour and Lord. Except for a few nights when other chaplains preached, most of the sermons were delivered by Chaplain Herman Ihley, of the 25th Special Seabees, a former pastor of the Central Baptist Church, Americus, Ga., and the base chaplain, Harold G. Sanders, former pastor of Norwood Baptist Church, Birmingham, Ala. Every night men came down the aisles. Jesus walked in the jungle and men knew Him.

Much of the success is due to the servicemen themselves. They recruited attendance, and participated in the services as well. The results were significant. Nearly ten thousand Bluejackets attended the services. Eighty-six new converts made their initial profession of saving faith in Jesus Christ. More than two hundred came to the altar to renew their vows to Christ and to their church back home. Seven baptismal services have been held in a beautiful pool formed at the base of the mountain by a cool spring. Thousands felt the upward call, and scores have joined churches all over the United States.

LIQUOR IN CAMPS

"Your editorial in the November issue of MOODY MONTHLY makes me burning mad. It's the same old story about a few men of God who are opposed to the Army's way of raising Pvt. John Doe's morale, because they know the actual conditions. I am mad because all the further your protest gets is a small part of an editorial page in a magazine which is read only by a few Americans who feel the same way.

"Why doesn't it get to the mothers of these victims of the distilleries? Why? Probably because no newspaper would print this letter or your editorial simply because they think we are old, pious squares and Pvt. John Doe should have anything he desires (which is mostly liquor), because he is giving his all to the cause. What cause? Drunkenness?

"I am just a soldier from the ranks and this is how I feel about such actions by my fellow servicemen. But I can't do a thing about it. If I write to the Commander-in-Chief, or my senator, or any other government or military official, I am subject to court martial.

"I wish this protest could be published everywhere from the front page of the *New York Times* to the hardware section of Sears and Roebuck catalogue, because I don't approve of the encouragement given to GI's to drink and I can't do a thing about it."—A Soldier.

P.S. We reprint a paragraph of the editorial: "Some of us who have been in and out of the army camps, and have had occasion to see the Saturday night debauchery in many of our cities, can't help but resent the way the present administration has allowed the liquor industry to make carnival out of war. Mothers who sent clean, sober sons to camp are having them returned enslaved by beer and liquor because these have been made easy of access by our government."

CHAPLAIN'S OPEN LETTER

As a transport chaplain I am charged with the promotion of education through our library facilities, recreation, and the moral and spiritual welfare of all men on the ship. During the past four months, 50 preaching services were conducted, with an attendance of 6,317; 31 other religious services were conducted, with an attendance of 2,162; 34 Bible classes were taught, with an attendance of 431; 48 professions of faith in the Lord Jesus Christ have been made.

As men and women return to their homes, my heart is heavy as I view the future. Will the church in those future days have the courage, the vision, and the inspiring zeal to challenge these warminded youths, and to lead them into the various fields of service which will be a blessing to their fellow men, for Christ and His Church?

I believe with all my heart that one of the greatest challenges to Christians everywhere is to obey the command of Christ, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:37, 38). We must pray that men and women will be called today for the white harvest fields that will be ready for the reapers when bombs cease falling and guns are stilled.

No man can silence a God-called man even by killing him. As history again and again declares, "The blood of the martyrs is the seed of the Church." The world needs Jesus more today than any other person or thing. God-called and God-sent men is the answer. May the Lord be pleased to call many into His service is my humble prayer.—G.S.H., Somewhere in the South Pacific.

FOR THE ARMY AND NAVY FUND

When the fires of I Corinthians 3:11-15 have made manifest the works of the saints, I believe among the gold, silver, and precious stones that will come forth will be precious souls saved as a result of the constant prayers of a group of Colportage workers for servicemen all over the world during World War II.

Ten nights of gospel meetings held under Pacific stars on an island in the Central Pacific certainly were God's answer to their prayers and their

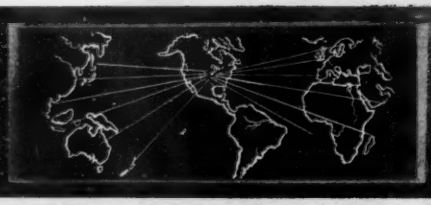
*Resting place of Mr. and Mrs. Dwight L. Moody.

thoughtful letters that brought together the Marines and the Doughboys.

When these boys came to me with a gift which they wanted used in the Lord's work, I felt it was the Lord's will that part of it ($25.00) should go to the Colportage servicemen's fund, for I believe God wants your faithfulness to be commended. The fact that several babes in Christ, who might still be outside the fold were it not for your prayers, had a part in this gift, makes the pleasure in sending it a double joy.—Lt. C.V.

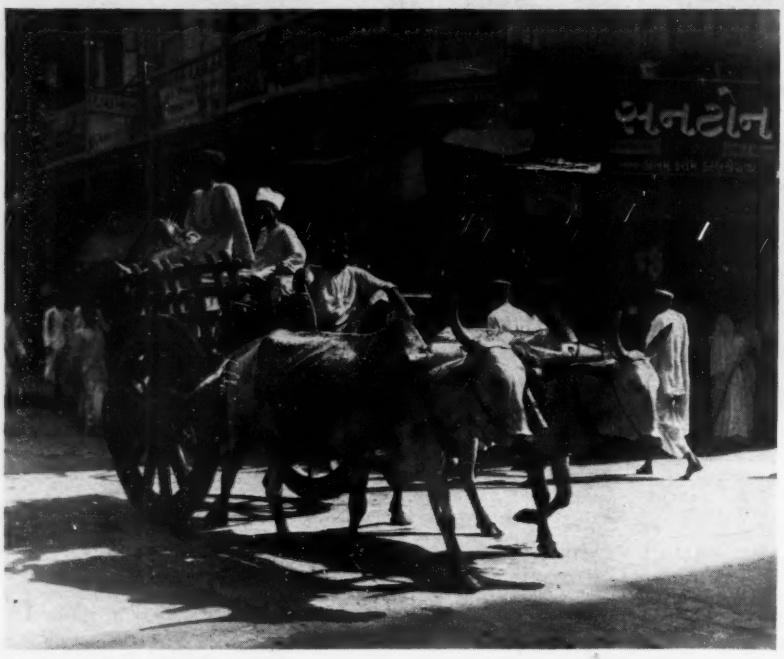
U.S. Coast Guard cutter puts into an ice-filled fiord as it keeps watch along desolate shores of the great island of Greenland near northern convoy route. Official U.S. Navy photo from Acme.

Sermon from a gun mount on a Coast Guard assault transport. Keystone photo.



Missionary Department

★ William H. Hockman



AN OXCART IN BOMBAY, INDIA

These animals are part of the countless host of "sacred cows" that are revered by Hindus as having souls that in some previous incarnation inhabited human bodies. Says the famous Mr. Mahandas Gandhi, "The worship of the cow is, in my opinion, the unique contribution of Hinduism toward the evolution of humanitarianism." To the strict Hindu, to kill and eat a cow is almost as bad as cannibalism! Gendreau photo

HOW MISSIONARIES TRAVEL THESE DAYS

From somewhere along the route to her station in the Sudan, Tena A. Huizenga writes as follows:

"I sailed from Philadelphia, and arrived two weeks later at Lisbon, Portugal. Fifty-two missionaries were on board that ship. Some were bound for India; others for the Near East; still others for Egypt, Ethiopia, Rhodesia, Congo, and Nigeria. Those bound for India had to go first to Lorenco-Marques, and then down to Durban, after which they cut across to India. Those going to Egypt were planning to sail up the Congo River, take a train cross-country, and then sail down the Nile River to their destination.

"Upon our arrival at Lisbon, we were told that the ship going to Africa had sailed just three days prior to our arrival, and we would have to wait at least a month. Then, as out of a clear sky, I was offered passage on an old freighter which was bound for Angola, West Africa. We were first told that the journey would take only sixteen days, but when we arrived on board, we learned that it would take thirty!

"On our first inspection trip around the ship, we saw all the cattle and poultry of a farmyard on the back deck. We were soon told that the iceboxes were too small, and so they took their meat supply along in the form of livestock. Since coming into the tropics, we have taken on more than three hundred deck passengers. So we are finding ourselves sandwiched in between these two groups. Fortunately, we can take refuge on the upper deck occasionally!

"This being a Portuguese boat, it will not stop at Nigeria nor any other belligerent port, so I must go on to Angola, and from there secure passage up to Nigeria. Thus far, the Lord has wonderfully undertaken all along the way."

MR. WANG TESTIFIES

I believed in the Lord because of that pear tree over there. You see, it was like this: I was very sick for months, and nothing helped me to get better. When they thought I was going to die, my son and his wife wanted to call in an old witch. I thought that was stupid, as I did not want to be bothered by the witch doctor. But they pressed me so much that I consented, because I thought they would feel better, after my death, for having been so filial.

So the witch came along and, sure enough, I got better. But then I had to repay her by inviting her to a feast in order to get rid of the demon who had made me ill. I had to buy many packets of firecrackers and spend a good deal of money. The witch told me I had been sick because the demon who lived in my neighbor's tree was very offended when it was cut down, and for this reason he came to live in my guest room. Well, I was not going to have the demon live in my guest room. I thought him unreasonable because it was not I who had cut down the tree nor did I have anything to do with it. The witch said the demon would compromise if I would let him live in my pear tree.

"That's all right with me. I don't care where he lives, but I won't have him in my room!" I replied.

"But," said the witch, "you must watch that tree every day and be sure no branches are ever taken away."

Now that was asking too much. I am a busy man and, furthermore, I was planning to graft some fruit-bearing pear branches on that tree.

In the meantime, my wife, who has been a secret believer, persuaded me to go to the gospel hall. I went with her and there heard about the Lord Jesus. After that I was not happy to have that demon live anywhere near me. Then I learned to pray, and the demon decided he would have to go and live in another tree. When he moved I went every night to the bottom of his new tree and prayed the Lord to send him away. I knew by the Scriptures that the Lord had been lenient with the legion of demons and had sent them into the pigs, so in spite of this demon's protest, I prayed him into another tree quite far off.

Is he still there? Oh, yes, for he periodically possesses the people in that village and stirs up trouble just as he did here. But people ask me now to come and pray for them, and I go; and Jesus still casts out demons!—Mrs. Ian Anderson, in *China's Millions*.

THE BENUMBING CASTE SYSTEM OF INDIA

It has been said that the bond which unites the Hindu is caste—both a social and religious bond. Strangely enough, though it unites them, it also keeps them apart.

You cannot live long in a conservative part of India in close contact with its people without being conscious of its presence. If you come into conflict with it, it manifests itself in a flash of opposition, hot rage of persecution, the roar of the tumult of the crowd. But try to define it, and you find you cannot do it. It is not merely birth, class, or a code of rules, though it includes all these. It is a force, an energy; there is spirit in it, essence, hidden as the invisible

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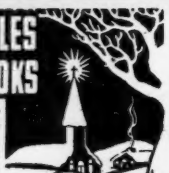

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essence we call electricity.

Much has been written of the caste system and its effect on the social life of the people—prohibition of intermarriage with one of another caste resulting in loss of caste, contamination through contact with one of another caste requiring ceremonial cleansing, contamination of food or water upon which even the shadow of one of an inferior caste falls; its effect upon industry—limiting one to the trade of the caste into which he has been born, thus strangling ambitions, aspiration, and progress.

Said Bishop Thoburn, "Caste is a tyrannical force of the worst sort. Every man must surrender his own individuality and submit to be bound to an ignorant community."

Beside all this there is the callousness toward the suffering of one of another caste; and even in the face of death, refusal to accept help from one of an inferior caste. It is caste that through threats of persecution, extreme and horrible, keeps men, women and children from stepping out from the bondage of Satan into the glorious liberty that is in Christ. Nor are these idle threats.

In *Things as They Are,* Miss Carmichael gives instance after instance of girls and boys—young men and women in India—who in their heathen homes and villages have stood steadfast in their faith in Christ, suffering affliction for His sake, and withstanding allurements and temptations put in their way that they might turn again to idolatry, until in case after case something horrible has happened—the Christian convert suddenly dies, or disappears never to be seen again, or he becomes insane (there are poisons known to the Indians that break down one's mentality), or worse than all else he is drugged and forced into some terrible sin from which he awakens with spirit crushed, defeated by Satan. Miss Carmichael quotes the words of a missionary who was in charge of a Christian college for young men, from which young converts had been spirited away. "It makes one's heart sick to think of them, and the hellish means invented to turn them from Christ."

This is caste, and as an instrument of Satan it towers as a mountain of great difficulty before missionary effort.—*Darkness and Light.*

ROMANS 8:28 DEMONSTRATED AGAIN

The summer camp and the administrative headquarters of the Southern Highland Evangel are at the delightful spot known as Camp Evangel, Pike County, Kentucky. The camp site has been threatened by the construction of a branch railway line tapping a new coal mining development. Elmer C. Wagler, director of the mission, writes:

"Our previous bulletin told of a railway to be built through Camp Evangel. Many of our friends prayed, and God answered so that our camp will not be spoiled or hindered.

"Briefly, the Chesapeake & Ohio owned nearly all the right-of-way, and in February had contractors begin building the new grade. The land company we lease from insisted that the grade through here be run along the base of the mountain. This requires moving of rock and earth, but leaves our level land clear, which is greatly to our advantage.

"We were dismayed, however, to find both dwelling houses had to be moved, besides two cabins. In April we hired some house movers and heavy timbers were hauled in. With a number of our men helping, the job was done in seven days of labor. The houses now stand near the river and closer together.

"It was our expense, but the land company urged the C. & O. to give us all possible consideration, and a railway official investigated. Though not legally bound, they assumed a moral obligation to reimburse us. Soon a check came from the C. & O. for all costs, and pay besides for the work of our own men, also for our women who did the cooking. Surely the Lord moved the hearts of the officials and we were greatly encouraged. Some friends must have been praying.

"Earth-moving machinery is working a mile away now and should soon be through our camp. The railway officials and contractors are very co-operative, and we believe the changes will prove to be to our advantage.

"The big coal development will be on the back side of our mountain, not affecting us. Probably only two trains a day will be passing. By next summer a most modern coal mine will be operating, the largest in this territory, with a capacity of a hundred cars per day or more. That will bring a great increase in population, thus enlarging our gospel opportunities. Again we thank God for all He has brought to pass in protecting His work entrusted to us here."

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Divine Truth in History

[*Continued from page 326*]

ANOTHER INSTANCE OF THE INFLUENCE of God's revealed truth to Moses on surrounding nations is given in the Ras Shamra tablets discovered in 1930, and referred to above. The earliest date assigned to these tablets is forty to eighty years after the law was given on Mount Sinai. These records on clay tablets name sacrifices and feasts similar to the Mosaic, such as the trespass, peace, wave, and whole burnt offerings, also the Feasts of Unleavened Bread, Weeks, and Tabernacles. There is no doubt that the mighty manifestations at Sinai would be known far and wide. And the tabernacle set up in the wilderness for forty years, with its yearly feasts and ceremonies, would no doubt cause great interest in Palestine.

The Midianities, whose settlements were not far removed from where the Israelites were camped, would perhaps be the first to spread detailed news of the Mosaic form of worship. It is even possible that Midianite merchants brought word of it first to the Phoenicians, who resided at Ras Shamra, for there is an ancient tradition that these two peoples were kinsmen.

In any case, since the site where the tablets were found at Ras Shamra proved to be the city's temple, and since the other tablets outline the worship of the many gods then recognized in Canaan and the East, it is not surprising that such a religious library would also include some record of the ritual practiced by the new nation Israel.

In Persia we find further evidence of the influence of the revelation upon the minds of men. About 1000 B.C., Zoroaster, a wise man of that nation, called every man to stand for the right "or dwell in the darkness," telling them that man must expect a judgment in the hereafter. This faith, as historians note, spread among the Iranian people and became the leading religion among the Medes until 700 B.C.

The merchants of Persia would travel the ancient caravan road through Mesopotamia (Iraq of today), across Palestine to the coast, and down through the city of Gaza to Egypt, from the earliest times. These men would naturally bring back to their people some knowledge of Israel's God and His revelation.

We could explain similarly the rise of Buddhism in India about 800 B.C., just as we can see the tares of Mohammedanism springing up among the wheat in the Christian era.

THERE ARE, OF COURSE, dozens of events in the Bible supported by the evidence on monuments of countries surrounding Israel, such as Egypt, Assyria and Babylonia, but this does not come within the range of our theme. Our purpose has not been to establish historical evidence for the events in the Bible, but rather to show that its doctrines do not spring from an isolated Jewish religion; rather, that they were the redemptive facts permeating and affecting the whole human race, and those by which all shall be judged or saved on the great day of reckoning appointed by God.

From our evidence, the mission of Moses through Israel was to revive faith in monotheism. Also it is obvious that the book of Genesis was written by him as a direct revelation from God, who was restoring to man in its pure form, the history of his beginning, at a time when the original facts were everywhere corrupted and distorted, for man had then traveled down the corridors of time nearly three thousand years from the time of the fall.

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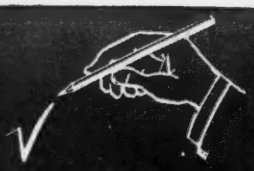

★ Harold L. Lundquist

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

√

SOME SAYINGS OF DWIGHT L. MOODY

It was in the old-time Union Theological Seminary of sixty years ago and your correspondent was a junior. Roswell D. Hitchcock was president. Drs. Shedd, Schaff, Briggs, Brown, Hastings, and Prentice were the faculty. It was at the evening chapel service and Dr. Hitchcock had brought in as the guest speaker the most noted American evangelist, Dwight L. Moody.

When Mr. Moody and Dr. Hitchcock walked to the front of the platform, the physical contrast was striking. Mr. Moody was medium height, but enormous in his bulk, with gigantic shoulders, of which Mr. Gladstone remarked when he met Moody, "I wish that I had your shoulders," and Moody replied, "I wish that I had your head on them." At the time of this Union Seminary meeting, it was said that Mr. Moody weighed nearly three hundred pounds. He had a brown beard and a most happy smile. Dr. Hitchcock was short, very slender and slight.

When he began he said, "Today extremes meet!"—meaning the scholastic and the practical were represented, thus honoring the great gospel preacher and the faculty and students.

Dr. Hitchcock may have had some humor up his sleeve, for his usual kindly smile burst forth into laughter. Mr. Moody fairly rocked with laughter, and a gale of merriment swept the chapel.

The very first remark that Mr. Moody made was, "If I had my life to live over, I would study in and graduate from a sound theological seminary."

This admission goes home to American youth today. Our Protestant churches will demand a host of ministers in the future after the war. There are many conversions going on in our forces. A number of men will look forward to the ministry. A full college and seminary course of preparation is the solution for these future pastors.

Mr. Moody's next point was an illustration somewhat as follows: "If you were going fishing off some dock in the East River, you would not get a hook as big as an anchor fluke, bait it with a big bait, and throw it in, saying, 'Now, if you do not bite you are eternally lost.' No, you hide your hook, small and slender, baited with proper bait, and you catch your fish. So hide your individual learning, and give your hearers the strong meat of God's saving Word of power and saving grace." To us who fished for striped bass in that same East River, the illustration is unforgettable.

Mr. Moody's prayers cannot be described. He never preached in his prayers. He talked with God about his and others' needs, with a heart breaking for the salvation of souls, and when he closed, you said, "Surely God was there."—*The Presbyterian.*

√

WASHINGTON AND LINCOLN AS MEN OF PRAYER

In these days when we celebrate the birthdays of two great heroes, it is well not to lose sight of the fact that both men realized to an unusual degree their dependence on God and ascribed to Him the glory of their achievements. In some circles, it is the fashion to make light of prayer. In others, while prayer is considered a valuable exercise in adjusting the petitioner to the character of the God he worships, it is denied that the Eternal ever gives anything because it is asked for. But our Lord taught that our Father really does give good gifts in answer to the prayers of His children.

In his first inaugural address, Washington said: "It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules the universe, who presides in the councils of nations, and whose providential aid can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge."

Lincoln had great faith in the Bible as the declaration of divine truth. He believed that he was singularly guided by Providence.

One day, in the darkest hour of the war, Bishop Simpson called on Lincoln, and Lincoln said to the Bishop, "I feel the need of prayer as never before." Bishop Simpson prayed and the President responded fervently.

At another time, in 1862, he went alone in the night and in disguise to Brooklyn to realize the sympathy of Henry Ward Beecher and to wrestle with him in prayer far into the night.

His belief in the power of prayer is strongly indicated in these statements to L. D. Chittenden: "That the Almighty does make use of human agencies and directly intervenes in human affairs is

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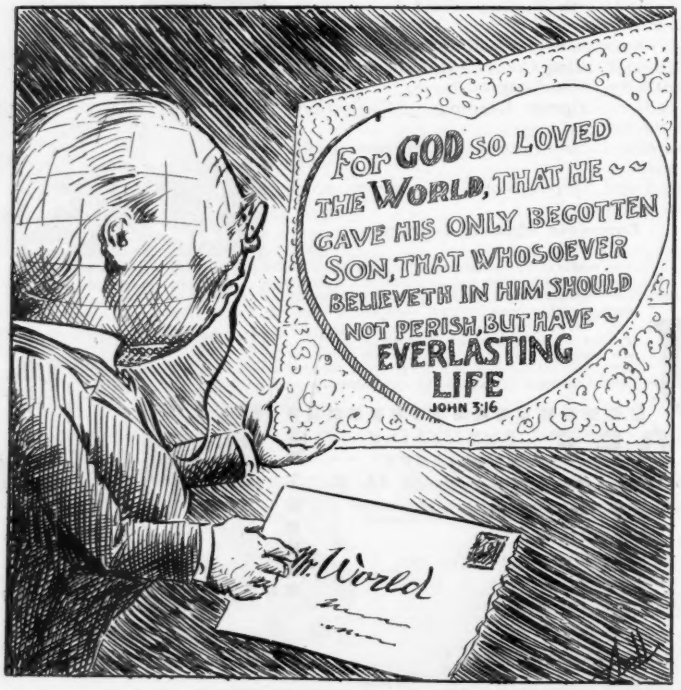

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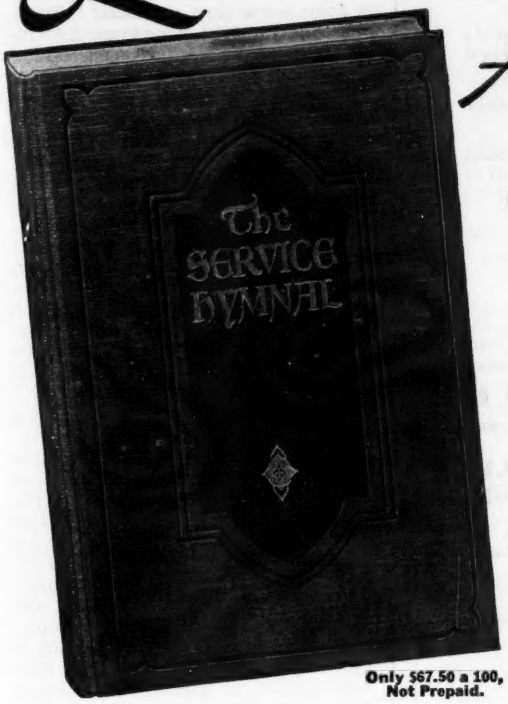

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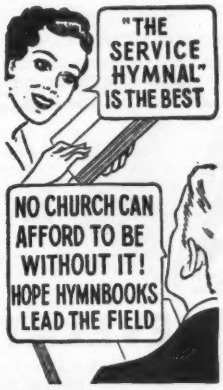

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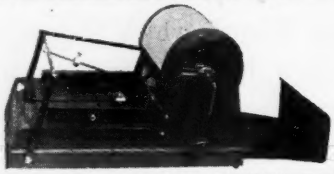

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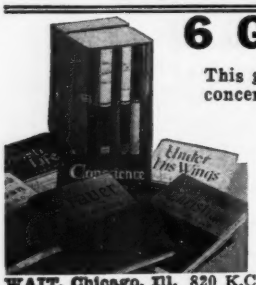

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√

"ORPHANS" OF THE WAR—AND THE SALOON

Here is a typical description of conditions presented by Sydney J. Harris in the *Chicago Daily News:*

"Meanwhile, the beer flows freely in the corner saloon, where you are as likely as not to find a year-old child sprawled across a chair, a bottle of curdled milk on the table, a juke box blaring in his ear, his mother hectic-eyed and disheveled, his father thousands of miles away. He begins to cry, but there is no one to listen. There is a war going on, and he is one of its most pathetic victims."

The welfare agencies confess that they cannot do a thing to prevent the demoralization that is dragging our nation deeper and deeper into moral bankruptcy.

If the churches of Christ in America would unite in a crusade to close the tens of thousands of saloons that continue to dispense their unrationed beer and whiskey—to the destruction of thousands of young people every year—we might expect some improvement in the moral conditions of our country. Or, better yet, if the churches would catch a vision of the lost and become active and aggressive soul-saving stations, and if God in His goodness should send a sweeping revival over our land, then there might be some hope of counteracting the forces of evil that seem to be tightening their grip on Young America.

Surely every church and every Christian should "pray and plug" with such goals in mind.—*The Evangelical Beacon.*

√

"FAMILY" SALVATION

The following statement was made by Dr. Henry W. Frost, of the China Inland Mission: "Mrs. Frost and I were married in 1883. Since that time we have become the parents of four boys and three girls. All but one of these are married, and now there are nineteen grandchildren. A most remarkable thing is that each of the twenty-eight persons mentioned is a professing Christian, including all the grandchildren. May I add that the supreme joy of our earthly lives is found in the assurance that our whole family will be gathered, in time to come, in heavenly places and at the feet of Jesus."

√

THE HIGH COST OF FUNERALS

"Are Funerals Being Commercialized?" is the subject of a comprehensive survey in *Information Service.* "Concern about funeral costs and the commercialization of funeral practices is being widely expressed by clergy and laity." The mag-

azine presents numerous findings by the survey, of which the following are samples:

In 1942, the total expenditures for funerals, cemeteries, and gravestones in America averaged $405 per death.

Cremation, though the practice is steadily increasing, has usually not resulted in reduced death costs.

Correspondence with two hundred ministers of many communions through the country reveals that cemeteries are often regarded as lucrative commercial corporations. The general practice in cremation is that "the coffin must be consumed with the body," and the lowest cost of a coffin in most of the country is $100. "Many undertakers are fine, conscientious men, but for their supplies they must go to manufacturers who maintain what is practically a monopoly. Super-salesmanship is being practiced at a time of grief."—*The Presbyterian.*

√

CHRIST AND THE NEW WORLD ORDER

What are the prospects for a new world order?

Dr. Pieter S. Gerbrandy, the Calvinistic Dutch minister, said recently in an address to the London Missionary Society: "If Christ is again left outside the deliberations of statesmen, outside the council chambers of the peace conference, it is doubtful whether the kingdom of the Netherlands can rise again out of trouble and humiliation. Superficial reformers are now boasting of the building of a new world, but the Architect of our world is God, who only accepts our help according to His plan."

We have heard the past few years a great deal about the new world order that the various statesmen are dreaming of and hoping to see realized. But the trouble with all these proposed new world orders is that they are based either on the dreamy idealism of wishful thinking or on the principle of compulsion by military force. In either case the project must fail. God, Christ, Christianity is essentially left out.

Yet how can one expect to have a proper, unified view of the world and of life, a proper grasp of "things," so long as Christ is left out? There are those who look upon Christ as of value only for the private heart-life of the individual sinner, and their view of religion is as a result limited to that sphere. But, says Paul, Christ has larger relationships and deeper and broader interests. He in whom we have our redemption, the forgiveness of sins, is also the image of the invisible God, the first born of all creation, for in Him were all things created in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers: all things have been created through Him and He is before all things, and in Him all things consist (Col. 1:14-17). "All things"—the universe, the totality of creation, mankind through the ages and across the earth included—are most fundamentally related to Christ, "the firstborn of all creation," the Son of God.—*The Banner.*

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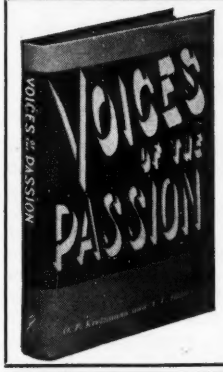

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FAITH

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✣ ✣ ✣

HOW TO SETTLE IT

The story is told of a man who spent considerable time one morning debating with himself as to whether or not his collar was too soiled to be worn another day. Economy was not to be entirely overlooked in his affairs, yet he did not wish to wear an untidy neckpiece. His wife settled the question for him finally by remarking, *"If it's doubtful, it's dirty."* As a rule avoid the thing that is doubtful. —Reprinted in *Earnest Worker.*

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"I HAVE KEPT THE FAITH"

In the *Life and Letters of William Lyon Phelps,* Dr. Phelps says: "President Dwight of Yale said, 'It has always been my experience that the teachers who are religious never mention it in the classroom, whereas those who are antagonistic to religion are always talking about it to the students.'"

What a terrible and tragic thing to say of Christians! Is that "keeping the faith"?

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"I DID NOT HEAR"

A mill owner, who had given half the money required to build a stately church, when asked what he thought of the sermon of dedication, to which he had been outwardly listening, said: "The fact is, I did not hear what the pastor was saying. I could not help thinking all through the service, as I looked at the spacious proportions of this edifice, if it was a cotton mill, how many spindles I could set up in it." *The man was mill-hardened.*—George F. Pentecost, in *Earnest Worker.*

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CHALLENGING SATAN

A schoolboy was brought to trust the Saviour through that wonderful verse, John 5:24. But when he got home and was seated on a couch in a room by himself, Satan began to tempt him to think it was all a mistake, and that Jesus had not really saved him at all. At length the temptation became so fierce that the boy said it seemed as though the devil were actually under the couch talking to him. For a while the young Christian did not know how to answer Satan; but then he thought of a way. Opening his Bible, he placed his finger on John 5:24, and reaching down he said, *"There you are, Satan, read it for yourself!" The boy said that it seemed as if at that moment Satan disappeared.—Christian Herald.*

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JUSTICE OR MERCY?

A Negro, on trial for a criminal offense, stood trembling before the judge. "Don't be afraid," he was told; "you'll get justice." "I know, Judge," replied the offender, "but that's just what I don't want."

Is that not our exact position before God? We do not want justice; we want mercy. "In the course of justice, none of us should see salvation." So we pray with Habakkuk, *"O Lord . . . in wrath remember mercy."—Open Windows.*

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COVETOUSNESS

A story is told of Abraham Lincoln. A Springfield neighbor was drawn to his door one day by the crying of children. When he got there, he saw Lincoln passing by with his two sons, both crying lustily. "What is the matter with the boys?" asked the man. "Just what is the matter with the whole world!" answered Lincoln. "I have three walnuts, and each boy wants two." Surely this spirit is still abroad today. *We all need to learn more earnestly that covetousness and greed are sins which bring only trouble and pain.—Christian Herald* (London).

✣ ✣ ✣

HOW FAR ARE YOU HONEST?

Are people generally inclined to be honest? I like to think so. Sometimes, however, I receive quite a shock, as for instance when I read about a fire that broke out in a department store in a large city. All of the charge slips for that day were destroyed. A full-page advertisement in each of the papers the next day explained to the public that fact, and requested all who had bought goods to report their purchases. Although the daily average of charge purchases in that store numbered three thousand, only one person responded, a man who had purchased a pair of gloves. Many clerks remembered large sales that they had made, but the store had no proof, and therefore had to stand the loss. Is it any wonder that the proprietors of that store have taken rather a pessimistic view of the average person's conscience? *To be honest in every transaction is one way in which I can proclaim the fact that I am a Christian.*—W. S. Abernethy, in *Secret Place.*

SCRIPTURAL ACCURACY

One day in 1792 Polly Hopkins was present at a dinner at which Noah Webster was also a guest. Roast pig was served, and it fell to the lot of Sam Sheldon to carve it. He took up a rib and naively said, "That was such a thing as woman was made of."

"Yes," said Polly Hopkins, "and in both cases it was taken out of such a creature!"—Ruth Hunt, in *Saturday Evening Post.*

They were wrong. *Adam was a noble creature, before the fall. So was Eve* (Gen. 2).—*Christian Victory Magazine.*

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A SLAVE TO SIN

The leaders in Israel in Christ's day were slaves to sin—the sin of unbelief. They *would* not believe in Christ and therefore they *could* not believe in Him. They went into deeper darkness and bondage, until they were the slaves of the sin of all sins, the sin of unbelief.

We are told of a man who went to consult a London physician about his eyes. The doctor examined them with a delicate ophthalomoscope and then quietly said, "My friend, you are practicing a certain sin, and unless you give it up, in six months you will be blind." For a moment the man stood trembling in the agony of discovery, and then turning to the sunlit window he looked out and exclaimed, "Farewell, sweet light, farewell." He was a slave, bound hand and foot. *There are multitudes of similar slaves today. They will not believe in Christ and hence remain bound by their sin.—Bible Expositor.*

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CHECKING UP ON OURSELVES

We need to be concerned and to question often as to whether we are rendering worthy and acceptable service for our Lord. Salvation should be the first concern of every person. Second to that comes the rendering of acceptable service, for upon that depends our rewards. It would be a great thing if we had as much concern about this as had the colored man that we recently heard about.

A traveler in a terminal station was passing a telephone booth, when he heard a colored man talking over the telephone.

"Is dis Mrs. Brown?"

"Does you all need a shoffah?"

"Whas dat? You say you already got a shoffah?"

"An' you say you all puffectly satisfied wif de one you already got?"

"Thank you, Mrs. Brown, dat's all. Goodby!"

As the colored man came out of the booth, the traveler said to him, "Well, you didn't get the job, did you?"

"I doan want no job, boss. I'se already dat lady's shoffah, an' I'se jes checkin' up on mahself."—Roy Mason, in *Biblical Echo.*

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Practical and Perplexing Questions

★ Nathan J. Stone

THE LAST FIRST

Mrs. D.D.W., Wilton, Ala.

Question: Will you please explain the meaning of, "But many that are first shall be last; and the last shall be first" (Matt. 19:30)?

Answer: These words are a warning against self-seeking and self-complacence in the Lord's service. There is a direct reference here to the words of Peter (19:27), who seemed curious or anxious to know what they should receive who had forsaken all and had so long followed the Lord. The meaning of Matthew 19:30 is brought out in the parable that follows (20:1-16), which seems to indicate that it is the *motive* of our service which counts, rather than its length or labors. There is here a reversal of merely human judgments. God does not judge as men judge. He knows the innermost thoughts and purposes of our hearts and our deepest underlying motives, and He judges accordingly. Thus *many* who feel that they should be first and receive greater reward will find themselves last in God's reckoning, and some who expected to be last and receive little may find themselves esteemed and rewarded beyond their expectation. There is a solemn exhortation here to those who are even very close to the Lord, as were His disciples, lest they fall into mere self-complacence and selfish expectation, while there is a somber warning in the use of the word *many*, indicating that it is not an uncommon attitude and experience.

—P&PQ—

PETER AND BAPTISM

C.A.W., Sebree, Ky.

Question: What is the baptism mentioned in I Peter 3:21?

Answer: The apostle Peter refers, no doubt, to water baptism. The Revised Version rendering of this verse is as follows: "Which also after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the interrogation [inquiry] of a good conscience toward God, through the resurrection of Jesus Christ"; the water is not the means nor was it the cause of salvation, just as it was not so in the case of Noah and the ark. It was the entry into the ark that saved Noah and his family, which was an act of faith and trust in God, just as it is the union of heart with God through Christ which is the salvation of the believer. The latter part of this verse is designed to show that water in itself does not accomplish salvation. It does not find its application in any cleansing of the outward man, but only of the inner man toward God. The resurrection of the Lord Jesus is then mentioned as the ground on which the results of His death are made sure in the life of the believer.

—P&PQ—

HATING OUR ENEMIES

C.V., Newton, Kan.

Question: In Matthew 5:43 we read, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." By whom were the words, "and hate thine enemy," spoken? Did God say it, or did the Israelites infer it?

Answer: It is nowhere said in the Bible, "Thou shalt hate thine enemy," nor is it to be inferred as the opposite of loving one's neighbor. The word hate is sometimes used in the Old Testament to express the attitude of God's people toward their enemies, but only in the sense that they were the enemies of God, and of His truth and mercy. The Israelites were thus in a sense the haters of the Canaanites and Amalekites, whom they were commanded of God to destroy as the executioners of God's justice and judgment.

Unfortunately, Israel's spiritual leaders extended this principle of the hatred of evil to indulgence in private enmity and hatred, and thus distorted and stereotyped it. It was this rabbinic teaching the Lord Jesus was quoting. Bound up with this was the narrow interpretation in Israel of the word neighbor, which included only one's own people, while the outside world came to be regarded as natural enemies (which, in a sense, was true). It would be quite in accord with ancient rabbinic interpretation and logic to infer the opposite for a so-called enemy to what had been commanded toward a friend or neighbor. But the law itself gave no sanction to such an inference. There were express laws to the contrary (Exod. 23:4, 5; Deut. 23:7).

—P&PQ—

THE U.S.A. IN PROPHECY

M.W., Oshkosh, Wis.

Question: Where in the Bible is a chapter which is said to prophesy concerning the United States? It speaks of a nation tall and terrible, clean shaven, sending many ambassadors, etc.

Answer: Only by a great stretch of the imagination can the prophecy of Isaiah 18 be thought to refer to the United States of America. Should there be any connection or application at all, it could hardly have been in the prophet's mind. He was no doubt referring here to the land of Ethiopia, and most naturally so, since this land with Egypt and Assyria were the greatest powers of his day, and concerned with events immediately pending. The prophet does indeed speak elsewhere of the "last days," and it is also true that he speaks thus in terms of the existing world powers which he knew, but this is not the reference in Isaiah 18. The land of "rustling wings" does not necessarily have to do with the eagle or with airplanes, but very well fits Ethiopia as a land which, with its climate and abundance of water, rustled with the wings of innumerable insects.

—P&PQ—

SATAN AS LIGHT

N.D.F., Jenson, Ky.

Question: Where in the Bible is Satan spoken of as having his prophets standing before the altar, and as preachers of righteousness?

Answer: There are two passages of Scripture which describe such activity of Satan. The first is Zechariah 3:1, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him" (see also Job 1:6; 2:1). Here Satan is represented in the presence of God as the accuser of the brethren (Rev. 12:10), corresponding to your expression, "before the altar." The other passage is II Corinthians 11:13-15, which declares that since Satan fashions or transforms himself into "an angel of light," it is not to be wondered at that his ministers also fashion themselves as "ministers of righteousness." The apostle Paul is here speaking particularly of those who opposed his apostleship and message, and were therefore in reality opposers of God and His truth. But such have always had their counterpart, particularly in these days, who, subverting God's Word with smooth words of their own, are really Satan's ministers appearing as ministers of righteousness. The apostle was "not ignorant of his devices" (II Cor. 2:11), as indeed we ought not to be, testing all things by God's Word (I John 4:1-3).

—P&PQ—

THE BIBLE AND BORROWING

C.E.W., Minneapolis, Minn.

Question: Is there any place in the Bible that speaks of borrowing? Does the Bible teach that one should not borrow?

Answer: The Bible mentions borrowing in many places, but never in a favorable light. It simply deals with it as an economic factor in the life of mankind. It is not necessarily a sin, and people often find themselves in circumstances which seem to afford no alternative. As far as the Old Testament is concerned, the necessity of borrowing was regarded as a misfortune, a condition of poverty brought about by sin and

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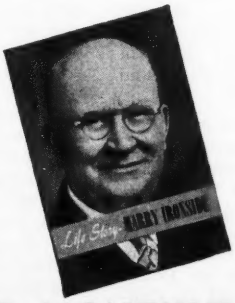

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disobedience to God (Deut. 28:12). Poverty was, of course, also the result of exploitation and oppression, and borrowing and lending were made subject to law to prevent abuse (Exod. 22:25; Deut. 23:19; Lev. 25:36; Deut. 15:1, 2). The word "borrow" in Exodus 3:22; 11:2; 12:35 should be translated ask. "The borrower is servant to the lender" (Prov. 22:7), gives us a picture of the Bible estimate of borrowing. It should be avoided, although the economic factors of modern life may in certain cases justify it.

—P&PQ—

CHRIST AND SICKNESS

C.E.W., Minneapolis, Minn.

Question: Is there any place in the Bible where it says Christ was ever sick, or that we humans are sick?

Answer: There are many passages in the Bible which explicitly state that "we humans are *sick,*" physically and morally (Gen. 6:5; Ps. 14:3; Isa. 1:4-6; Jer. 17:9; Matt. 8:1-17, etc.). Without Christ, we are even spiritually *dead* (Eph. 2:1). Man's sin and sickness is implicit throughout the Bible. It is one part of the great theme of the Bible; Christ's coming as Saviour to remedy this condition is the other part.

The words "sorrow" and "grief" (Isa. 53:4) in the Hebrew imply the thought of bodily pain and disease as included in them. It is nowhere stated in the Gospels that the Lord Jesus was ever sick, although He must have been exquisitely sensitive to pain, and He suffered extreme weariness, even exhaustion. Even though He was never sick, sickness must have been "an essential condition of His fellowship with humanity." His oneness and identity with man and the intensity of His sympathy (in the truest sense, a "suffering with") made Him feel the grief and pain of others as His own. It cost Him more than we can think to say to the leper, "I will, be thou clean." It was in this intensity of sympathy, that in His healing of others He may be said to have borne our infirmities and sicknesses (Matt. 8:17; Isa. 53:4). His miracle of healing, however, in which He was thus said to bear our infirmities and sicknesses (Matt. 8:1-17) were rather typical of His great work of bearing the sin of the world, which was His purpose in coming, just as the diseases themselves, especially leprosy, were typical of sin.

—P&PQ—

PETER'S VISION

R.P.S., Richmond, Calif.

Question: Why were not fish included among the beasts, creeping things, and birds mentioned in the vision of Peter as described in Acts 10:11, 12, and what is the general meaning?

Answer: Fish are not mentioned here probably because the imagery employed is sufficient to indicate the purpose of the vision. As referring to all the people living in the earth, the creatures mentioned would be sufficient to indicate the distinction then existing in the minds of many Jews (and especially of Peter) between the Jews as clean and the Gentiles as unclean. As coming down from heaven, it would show that all equally come from God and that from among all, both Jew and Gentile, will be those who belong equally to God. Tied at the four corners, the net would represent all the earth and its inhabitants. People live upon earth and not in the water, and therefore need not be represented by fish. Apart from all this, in such a vision as that of a sheet it would hardly be possible for fish to live. One must be careful in spiritualizing, or in seeking a mystical interpretation of such matters.

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[*Continued from page 320*]

electrifying. Mr. Eugene Stock, the distinguished editorial secretary of the Church Missionary Society, wrote:

> "The influence of such a band of men going to China was irresistible. No such event had occurred before; and no event of the century had done so much to arouse the minds of Christians to the tremendous claims of the field, and the nobility of the missionary vocation."

Before the party sailed, a series of meetings was arranged at Cambridge, Oxford, Edinburgh, and other university centers, as well as in other places. Students came by the thousand to hear these young men tell of God's spiritual dealings with them, and of the call of the Lord and the dark lands of heathendom for missionaries, and they listened spellbound. Literally thousands were moved to accept the Saviour, and hundreds to yield their lives for His service.

Not only students, but also leaders of Christian life and thought were deeply influenced, as the following testimony of the well-known spiritual teacher, Dr. F. B. Meyer, illustrates:

> "The visit of Stanley Smith and C. T. Studd to Leicester will always mark an epoch in my own life. Before that time my Christian life had been spasmodic and fitful; now flaming with enthus-

iasm and then passing wearily over leagues of gray ashes and coal cinders. I saw that these young men had something that I had not, but which was within them a constant source of rest and strength and joy."

The final farewell meeting for the party was held in the great Exeter Hall, London, on February 4, 1885, and of this Mr. Eugene Stock wrote later in his *History of the Church Missionary Society:*

> "No such missionary meeting had ever been known. We have become familiar since then with meetings more or less in the same type, but it was a new thing then. In many ways the Church Missionary Society owes a deep debt of gratitude to the China Inland Mission and the 'Cambridge seven.' The Lord Himself spoke through them and it was by His grace that the society had ears to hear."

To quote once more from Dr. Stuart Holden:

> "Today we look back on the days of the Cambridge seven as definitely marking a new epoch in missionary progress. And all this sprang from Mr. Moody's mission. Is it any wonder that today he being dead, still speaks loudly in our country? His influence upon the missionary interests alone, which we in England endeavor to serve, is simply incalculable. And the stream still flows, widening and deepening in its course."

HAVING SAID THIS MUCH about the ministry that D. L. Moody exercised beyond the borders of his native land of America, let me add that I have only touched the fringe of the subject. Who could ever trace through its manifold ramifications and vast outreach the stream of holy influence and soul-saving effort which has flowed out during the past seven decades and more from this devoted man of God into all the world, through hundreds of thousands of men and women whom he won to Christ, and the thousands of missionaries called out by his preaching and trained in this institution which he founded, and similar institutions brought into being largely through his influence? I think of the 2,516 who have gone forth as foreign missionaries to the ends of the earth from the Moody Bible Institute alone.

It was Emerson who said that every living institution is the lengthening shadow of its founder. How fitting to the institution within whose walls we are gathered today is this saying! We are here not to glorify a man, but to glorify God in a man whose sole equipment for the magnificent work he accomplished was "the simplicity of his faith in Christ, the sterling character which that faith in Christ produced in him, and his undeflected purpose to do the will of Christ at any cost."

Let us thank God for the great spiritual heritage we have in this man. And let us realize that our truest commemoration of D. L. Moody consists in rededicating our lives upon God's altar and seeking a fresh infilling and empowering of His Spirit for the service to which He has called us. The world still needs, still waits "to see what God can do through a man wholly consecrated to Him."

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February 18

TREASURES OF THE KINGDOM

Matthew 13:44-46; 14:13-21

Golden Text: *Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*—James 1:17.

HIDDEN TREASURE!—there is something about it that catches our imaginations and stirs our expectancy of discovering great riches. Men are constantly going on expeditions to seek out lost treasure. Others are engaged in study and research to bring out new treasures in nature or in the realm of learning or art.

Why not stir up a little excitement about the unbelievably rich treasures which are hid in Christ and in the life of faith in Him? They are not hidden, except to the eye of unbelief, but they are greatly neglected and all but forgotten by many.

The Scripture portions assigned for our lesson are not as well adapted to it as one could wish, but we may make good use of them. We learn here:

I. The Cost of Redemption (13:44-46).

Undoubtedly the lesson committee had in mind the usual interpretation of these parables, which presents the sinner as the one seeking the treasure and giving up all that he may have Christ.

While it is true that our redemption is worth more than anything else in all the world and that the Christian would gladly set aside (or would he?) everything for Christ's sake, yet that does not fulfill the thought of this parable. After all, what has a sinner (whose own righteousness is described in Scripture as "filthy rags") to sell in order to obtain redemption? And is it for sale? (See Eph. 2:8.)

Obviously, we here have the Saviour with His all-seeing eye and loving heart noting in fallen humanity the pearl of great price, His own Church. He then gives up all the glory He had with the Father, comes to the earth, and even becomes sin for us that He may bring us to God.

Salvation in Christ is no little thing, not something which was purchased with gold or silver, but with the precious blood of Christ. We ought to value it highly, and because we are bought with such a price we ought always to glorify God (I Cor. 6:28).

II. The Heart of Compassion (14:13-16).

The One who was willing to die that men might have eternal life was not unmindful of their need of His mercy and grace for their daily problems. Jesus not only died that we might have redemption from sin, but He lived (yes, and lives now!) with tender-hearted compassion toward those in need.

He who is the living Bread was not willing that men should hunger for their daily bread. The disciples saw only one solution—to send them away, but Jesus said, "They need not depart."

One is fearful that the church has been all too quick about sending the needy away to some social agency or community charity, when it should have won their confidence by its compassion, and then brought them to Christ.

Little is much when God is in it, and by the divine touch of Jesus the multitude was fed. Could we not do far more for Christ if we would only use the little we have, with His blessing, for the help of our fellow men?

III. The Miracle of Provision (14:17-21).

We pray, "Give us this day our daily bread," and it is only as God provides it that we have it. He gives life to the seed, and multiplies it in rich harvest, and we eat, we trust, with thankful hearts.

That is a miracle—so oft repeated that we have lost a bit of the wonder and glory of it. Here in the story of the feeding of the five thousand and more (v. 21) with five loaves and two fishes, we have such a miracle of provision taking the little and making it enough for the multitude.

The Lord may not work in exactly the same way today, but do not God's servants see Him multiply their meager store as they give it out in His name? That is true whether the gift be of material or spiritual things. God can and does bless those who trust Him. Letting what we have pass through the hands of Christ results in transformation and multiplication. Try it!

Men and women are value-conscious in our day. While money is plentiful, goods of real quality are scarce, and one must look for that which has durability and worth. The treasures which Christ offers are enduring. He says, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:20).

By contrast, "the things Satan offers are temporary. In a few years most earthly honors and wealth must be laid aside. But the treasures of the kingdom are treasures which God intends that we should possess forever. They constitute an inheritance which we do not leave behind when we say goodby to this world, but which is 'incorruptible, undefiled, and which fadeth not away.' Truly that which is worth the most in this life is also that which will last forever" *(Arnold's Commentary)*.

February 25

JESUS, THE SON OF GOD

Matthew 16:13-17; 17:1-9

Golden Text: *Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.*—Matthew 10:32.

WHAT think ye of Christ?"

There is a question that every human being must answer. Jesus asked it (Matt. 22:42), and each of us makes some kind of reply.

It is the touchstone that tries men and churches, organizations and movements. The answer to it is of deep importance, for it determines character, condition, and destiny for time and eternity.

We have in our lesson two answers. "The witness of Peter at Caeserea Philippi was *the witness of speech,* and the witness of the Mount of Transfiguration was *the witness of sight.*" What Peter saw "confirmed that inner witness of the Spirit which Peter had experienced" (Earl L. Douglass).

Jesus, the Christ, the Son of the living God, is the center of the entire lesson.

I. Jesus Confessed (16:13-17).

With His crucifixion now only six months away, our Lord in preparation for it is about to make a more definite claim to Messiahship, and thus to establish the truth in the minds of His disciples. He therefore asks this all-important question about Himself.

First, it is a general query, "Whom do men say that I am?" The answer (v. 14) indicates that the common opinion concerning Christ was a very high one. He had made an impression on the people of His time, and this has been true down through the ages. Even those who do not believe on Him admit that He was "the ideal representative and guide to humanity," or the person before whom "everyone would kneel." But beautiful tributes to His character and leadership are worse than meaningless unless they lead to a personal confession of Him as Lord and Saviour.

The question becomes personal as He asks, "Whom do ye say that I am?" That question no one can escape. We cannot refuse to answer. Neutrality is impossible. Whatever we do or say, or do not do

*Lesson subjects and Scripture texts selected and copyrighted by International Council of Religious Education; used by permission.

or say, is a decision.

Peter's answer is really the sum and substance of Christian doctrine. He recognized Him as the Messiah, the fulfillment of all Hebrew prophecy, and as the Son of the living God, the Redeemer and Saviour of men, the One in whom centers all Christian faith.

Peter had been ready to be taught by the Holy Spirit, and therefore made a confession of Christ which was not conceived in the mind of a man, but was a conviction born of the Spirit of God (cf. I Cor. 12:3).

II. Jesus Transfigured (17:1-3).

As His amazed disciples looked on, the eternal, divine glory of the Son of God could no longer be hidden by the human body and the humble garments of our Lord, and "his face did shine as the sun and his raiment was white as light."

They saw their beloved Master now for what He really was, the Son of God. The testimony of Peter was no longer mere words, although ever so blessed. His speech had been confirmed by sight and they knew their Master as the Lord of glory.

It is essential in both the life and service of a Christian that he clearly understand the truth about Christ, His person and His work. When that understanding is tied up with a personal vision of His glory, there is assurance and power.

The want of such a vision explains the lack of zeal for soul-winning, the ineffectiveness of witness, the unwillingness to suffer or sacrifice for Christ's sake. "Where there is no vision, the people perish" (Prov. 29:18) for want of a witness concerning the Saviour.

III. Jesus Triumphant (17:4-6).

The crowning point of the transfiguration came when the voice spoke out of the bright cloud and gave not only the Father's unqualified approval of Christ, but also His command that men should listen to Him and heed His message of redemption.

Note how this word of the Father completed the transfiguration. In itself it might have been likened to that which happened to Moses (Exod. 34:29, 30). We say likened to, because the glory which showed forth in Jesus was from within, not just a reflected glow.

But the words from heaven provide the conclusive and final witness. They so impressed Peter that he talked of them as a cherished memory and a transforming power in his life, even when he was an old man (II Pet. 1:16-18).

How do they impress you? Are you ready to acknowledge Jesus as the Christ, the Son of God, and take Him as your Saviour?

IV. Jesus Only (17:7-9).

Having seen Him in His glory, they now saw Him alone. True, the others had gone, but is there not also the thought that He, the blessed God, now filled the vision of their souls?

Surely we find it right at hand to make that application to our own lives. When we really see Him as He is, then He fills our vision, and when He does that, we have reached real satisfaction of life.

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"Jesus only" is more than a motto or a theme for a song. It is the epitome of a life worth while. It makes one want to ask everyone, "Do you know Him?" Well, do you? If not, will you take Him as your Saviour right now? Christian, will you let Him fill your life?

March 4

JESUS TEACHES FORGIVENESS

Matthew 18:21-35

Golden Text: *If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*—Matthew 6:14, 15.

FORGIVENESS is of the very essence of Christianity. In Christianity only do we find an adequate and proper dealing with sin, leading to forgiveness. In Christ alone do we find that forgiveness, cleansing and regeneration.

Since God has so willingly and wonderfully provided for our forgiveness, it would seem that we would need no urging to make us forgiving in spirit toward one another.

Yet it is indeed "a melancholy fact that there are few Christian duties so little practiced as that of forgiveness. It is sad to see how much bitterness, unmercifulness, spite, harshness and unkindness there is among men" (J. C. Ryle).

Our lesson gives us a new vision of the meaning and the greatness of forgiveness

I. The Extent of Forgiveness (vv. 21, 22).

"How long do I have to stand it?" is the question of the human heart, especially if untouched by the spirit of Christ. The injustices of life, the offenses of our fellow men against us, all seem to pile up until the burden is about to crush us. What is the answer to man's question?

The Jew had an answer. He said three times is enough. Forgive once, yes. Again, yes. But the third time, no. Peter was bighearted enough to more than double that allowance of mercy. He was willing to forgive not just two or three times, but seven times.

The point to be kept in mind, however, is that whether forgiveness is granted three times or seven times, if there is a limit, it is a matter of reckoning, of keeping books, and of ultimately bringing down our judgment upon the heads of the offenders.

The spirit of Christ swept all of that aside. He said that one should forgive seventy times seven. In other words, Christian forgiveness is to be untiring, unlimited, to know no weariness and have no boundaries. If one really forgives, it is because he has a forgiving spirit, and that spirit is not exhausted by use, but rather grows by exercise.

A word of caution is in order at this point. Let no one suppose that our Lord's instruction means that offenses against the law of the land or against the good order of society are to be overlooked and condoned.

It relates rather to the cultivation of a personal spirit of forgiveness, the laying aside of revenge, of malice, of retaliation which do not become the Christian.

II. The Motive of Forgiveness (vv. 23-34).

Two motives are given. The first is that since we ourselves are daily and hourly in need of forgiveness at the merciful hand of God, we should in turn be merciful toward those who sin against us. Compared with our offenses against the law of God, we know that the misdeeds of our neighbors against us are usually mere trifles. Remember what God has done for you, when you are tempted to be hard and ungracious with your brother.

The second motive is the remembrance that a day of judgment is to come. There is always a time of reckoning ahead, even as was the case with these servants. Remember not only what God has done for you and is doing for you, but what you must yet expect Him to do in that day of judgment. It will make you merciful and gracious in your judgment of others.

Forgiveness has a fine quality which commends itself to others. Note the sorrow of the fellow servants (v. 31). There is, then, a social value in true forgiveness.

III. The Importance of Forgiveness (v. 35).

A man dealing with his fellow man is apt to think that it is merely a matter between man and man. We are not dealing with a straight line between ourselves and our brother (that was Peter's error), but with a triangle at whose apex is God Himself.

If I expect God to forgive me, I must let my forgiveness flow out to my brother. If I deal with him as though God had nothing to do with the matter, then I must not try to count God's forgiveness into the picture when I stand indebted before Him.

God does not play favorites. He is no respecter of persons. He is as interested in the other man as He is in me. The Christian should have the same spirit.

Here we need a word of explanation. Let no one suppose that our redemption in Christ is contingent upon what we do toward our brethren. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast" (Eph. 2:8, 9).

Nor does the truth of our lesson mean that we are somehow going to bargain with God, trading a bit of our forgiveness toward others for His forgiveness of us. God is not interested in such transactions. But it does mean that if you cannot or will not forgive, you may well consider whether you are a Christian at all, for it is Christlike to forgive.

The one who refuses to forgive another while at the same time expecting God's forgiveness has not the spirit of Christ, who even in His dying hour prayed for the forgiveness of those who did Him wrong. We need to learn of Him.

March 11

THE COST OF DISCIPLESHIP

Matthew 19:16-26,29

Golden Text: *If any man will come after me, let him deny himself, and take up his cross, and follow me.*—Matthew 16:24.

WHAT you have is not your own. In fact, if you are a Christian, both you and your possessions belong to God (see I Cor. 6:20; 7:23). To be His disciple involves the recognition of the fact that life is essentially a stewardship, holding our property and our persons in trust for Him.

The cost of discipleship is one which should be candidly faced. It is far more than the cost of joining a church or subscribing to a creed. That may and often does mean little or nothing, but to be a follower of Christ calls for thinking and living in accordance with His standards. We must—

I. Think Right About God (vv. 16, 17).

The picture of this rich, intelligent young man, a leader in his community, coming to Christ with his eager quest for eternal life is a most attractive one. He recognized Jesus as a master in Israel and a good man.

His thinking about our Lord did not go far enough, and Jesus corrected him at once. He pointed out that if he recognized Him as good, then He must be God. Far from disclaiming divinity, Jesus declared here that everyone who thinks right about Him must agree that He is God.

It is of the highest importance that the follower of Christ be clear that his master is God. Otherwise, his attitude toward Him will reflect his defective viewpoint, and his witness concerning Him will lead men astray instead of aright. Correct doctrine is vitally important as the foundation of real discipleship.

The one who thinks right about God will—

II. Live Right With Others (vv. 18-20).

The commandments to which Jesus referred were those which concerned a man's relationship to his fellow man. There is to be no violence to another person, no deceit or trickery, no dishonoring of confidence, but an active interest and love for one's neighbor as well as one's family.

The disciple of Christ cannot effectively serve Him in this world without a proper attitude toward others. He must not sin against them, that is clear; but what is more, he must be known as one who loves them.

Note that this young man could honestly say that he had kept these commandments. Few of us could make such a claim, but he did. And Jesus did not question it or rebuke Him. In fact, He loved him for it (see Mark 10:21).

What a fine character this young man had, what limitless possibilities for usefulness, what promise for the future. But something was lacking, something

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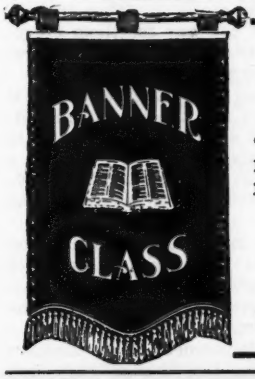

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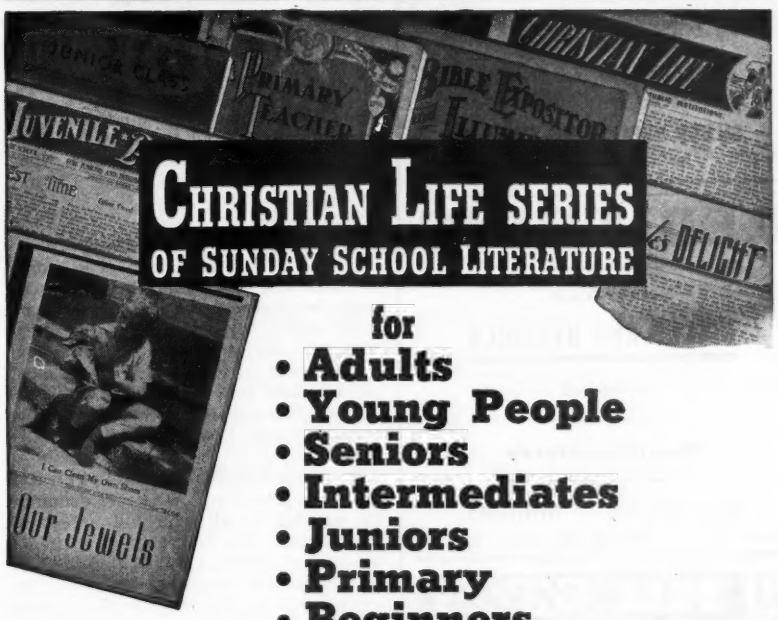

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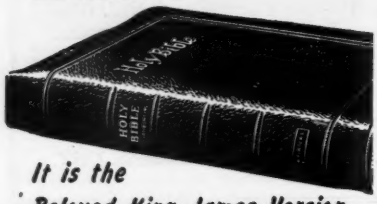

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stood in his way. Jesus went directly to the heart of his trouble and told him that he must—

III. Act Right About Money (vv. 21-26).

Toward persons, his life was rightly related, but toward his possessions—ah, that was another matter. He was rich and his money stood between him and God, between him and a life of service and spirituality.

How often one meets just such people, not only in the world, but in the church. Money has become the obsession of their lives. They believe in it. They trust it. They think it can buy for them everything that they need, that it can protect them from every harm and sorrow.

When a man has money and uses it for God's glory and the good of his fellow man, it is a blessing to him and to others. But when money lays hold of a man, and it has him instead of his having it, spiritual disaster is ahead, and not far away.

It is proper to be prudent, thrifty, and ambitious, but when the gathering of wealth becomes the uppermost thing, even these worthy qualities become the enemies of a man's soul.

Note the astonishment of the disciples (v. 25). They, too, though they had little or nothing, had been smitten with the awe for riches, and the belief that it could accomplish anything.

Do not miss the glorious assurance of verse 26. Nothing is impossible with God. He can even save a rich man, and does it!

Now there is more to discipleship than sacrifice. God has a recompense for His children. Let us

IV. Expect the Right Reward (v. 29).

No one has ever lost anything by serving the Lord. He gives liberally and makes a hundredfold return for every sacrifice we make. Christian workers can testify that God has literally fulfilled this promise to them.

But the greatest reward of all awaits beyond the end of this earthly life. Over yonder there awaits us the prospect of eternal fellowship with the Lord we love and serve, and with all those who share with us the place of being disciples, followers, and servants of Christ.

This life brings many precious moments of joy and satisfaction. There is friendship and comradeship in labor. There are a thousand blessings even here, but the greatest of all is the prospect of being forever with the Lord.

Can You Afford the Life You Are Living?

[*Continued from page 327*]

God's law. They never do today what they can put off till tomorrow. Instead of laying up treasures in heaven, they are treasuring up wrath against the day of wrath.

WE ARE LIVING IN A WORLD of inexorable law. Everything must be paid for sooner or later. Either you must accept all blessings from Christ, who paid for them on the cross, and accept them on His terms, or you must pay for them yourself. When God winds up the affairs of this world, all accounts must be closed. No debts will be left outstanding.

But God's requirements are not greater than His provisions. What He demands He supplies to all who will accept of His bounty. No one need despair on account of spiritual indebtedness.

It is neither necessary nor just that you should be required to pay a debt which Christ paid for you. God, in His justice, requires our debts to be paid *once*, but He is not arbitrary to require them to be paid *twice*.

The payment on the cross, however, is effective only as it is ratified by the individual soul. Have you ratified the payment He made for you? If not, then like Esau you will be handed your "bill" and you will weep and bewail your folly, but you will find no repentance in God at that day. Having nothing wherewith to pay (for what soul could pay his own debt?), you will be cast into prison (hell) until you pay the debt—which is *never*!

As a thief in a department store is forced to pay by the floor detective, so those things with which you thought you were getting by must be paid for in full at the last day. Many a soul wishes on bill-paying day he had been less lavish on his holiday. He might wish he could return the merchandise.

But the merchandise of sin is not returnable. All you have to show for it is the unpaid bill. The thrill you received at the time is gone and forgotten. The fire has died out, and your heart is like ashes. You thought you were living in high life, but you discovered it leads to the pits of hell. You thought you were smart, but God says, "Thou fool!" Throughout eternity you will agree with Him.

Too many people are living on credit. Their typical expression is, "Charge it." With magnificent irresponsibility, they seem to think the creditor can forget as easily as they can. To *forget* a debt does not pay it. The creditor must *get* his money. If he does not get his money, he will get *you*.

Debt is a great enough evil in temporal matters. It is infinitely worse in spiritual matters. Men spend their lives running up bills and running toward judgment. They squander their substance in riotous living, and live in the pig pen of debt and condemnation. And they call it the abundant life!

The prodigal son realized at last that the abundant living was back home. So he came to himself and returned to his father—advanced from pig pen to palace, all in one promotion. He found he couldn't afford the fame he had fancied. He had nothing but rags to show for his riches, nothing but debts to defend his departure. Like Naomi, he went out full, but returned empty. His big time in the world was a mockery, but at his father's table it was a glorious reality.

ARE YOU A PRODIGAL? Are you wasting your capital on self-gratification? Are you living on credit, forgetting about pay day? Are you living beyond your means?

Now is the time to think about the future. Every day a portion of that which once was future becomes the present. With astonishing speed, that future pay day will become *today*! You will not be able to put it off any longer.

Do not let it find you unprepared. Prepare now, or pay then. Take Christ, the debt-payer, as your Saviour. His capital will cover your account. His riches will reward your repentance. His grace guarantees you great abundance.

"The old account was settled long ago." The Christian life is better than a pay-as-you-go life. It was paid *before* we go. All our bills are stamped *"paid in full by the blood of Christ."* We have no fear of the bill collector. We ran to the cross, and need not run from judgment.

The Judge will not discredit His own payment for our sins. His judgment has to do with the validity of His own act, not with us. Will He reject Himself as a valid substitute for our sins? No, a thousand times, no! He cannot but give full credit to the price He paid.

READER, YOU CANNOT AFFORD the life you are living, if it is for self and sin. Its cost is infinite and eternal, and its profits are nil. "What shall it profit a man if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

Esau asked, "What profit shall this *birthright* do to me?" Let us reverse the question and ask, what profit did the *pottage* do him? It was soon gone, and he had nothing to show for it. He thus lost both the birthright and the pottage.

Those who sell out to the devil and bargain for this world, not only lose their own souls, but they lose the world too, for "the world passeth away and the lust thereof." But those who hold their birthright (the right to become a child of God) will not only save their souls, but will have the world as well. For "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever" (Rev. 11:15). "And they lived and reigned with Christ a thousand years" (Rev. 20:4). "The meek . . . shall inherit the earth" (Matt. 5:5).

The only life you can afford, the only life that profits, is the life fully surrendered to God. For "godliness is profitable unto *all things*, having promise of the life that now is, and of that which is to come" (I Tim. 4:8).

Take this as your life verse, "And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more *in this present time*, and in the world to come life everlasting" (Luke 18:29, 30).

Christ has manifold more for you than the best the world can offer. *That* is the life of profit. Are you living it?

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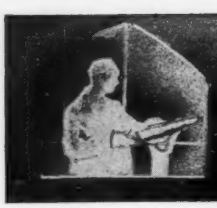

For Sermon and Scrap Book

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors

PSALM 105:1

1. Praise—"O give thanks unto the Lord."
2. Prayer—"call upon his name."
3. Proclamation—"make known his deeds among the people."

—Mrs. Paul H. Smith.

OUR POSTURE AS BELIEVERS

1. To Wait (Isa. 40:31; Ps. 123:2; 40:1).
2. To Work (Matt. 21:28; John 9:4; Luke 19:13).
3. To Watch (Luke 12:37; 21:36; I Thess. 1:10).

—Mrs. S. M.

ISAIAH 26:3

1. The Person—"Thou."
2. The Promise—"wilt keep."
3. The Provision—"perfect peace."
4. The Pivot—"whose mind is stayed on thee."

—Walter Hultgren.

THREE CHEERS!

1. The Cheer of Forgiveness (Matt. 9:2).
2. The Cheer of Fellowship (Mark 6:50).
3. The Cheer of Victory (John 16:33).

—H. A. W.

"KEEP YOURSELVES"

1. Unspotted from the World (James 1:27).
2. From Idols (I John 5:21; Acts 15:29).
3. In the Love of God (Jude 21).
4. Pure (I Tim. 5:22).

—N. H. Camp.

"REMEMBER"

1. *Precept*—"Remember now thy Creator" (Eccles 12:1).
2. *Prayer*—"Remember not the sins of my youth" (Ps. 25:7).
3. *Promise*—"Their iniquities will I remember no more" (Heb. 8:12).

I SAMUEL 23:14

1. The Believer's Place—In the Wilderness.
2. The Believer's Portion—Sought by the Enemy.
3. The Believer's Protection—God Delivered him not.

—B. B. Sutcliffe.

FOR HE IS OUR PEACE
Ephesians 2:14

1. We must *Know* Him to Possess Peace.
2. We must *Serve* Him to Enjoy Peace.
3. We must *Die* in Him to Inherit Peace.

—Chalmer D. Rummel.

"IF TWO OF YOU"
Matthew 18:19

1. A Prayer Majority—"Two."
2. A Prayer Motive—"Agree."
3. A Prayer Mastery—"Shall be."
4. A Prayer Marvel—"To you from heaven."

—Oscar Pigg.

THE CHURCH
I Thessalonians 1

1. Her Exaltation—"In God" (v. 1).
2. Her Election—"Of God" (v. 4).
3. Her Example—"Ye were ensamples" (v. 7).
4. Her Expectation—"To wait for his Son from heaven" (v. 10).

OPENED THINGS

1. Opened Ears (Mark 7:34, 35).
2. Opened Eyes (Luke 24:31).
3. Opened Scriptures (Luke 24:32).
4. Opened Understanding (Luke 24:45).
5. Opened Heart (Acts 16:14).

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THE SONG OF MOSES
Exodus 15

1. A Song of Release (vv. 1-4).
2. A Song of Redemption (vv. 6-13).
3. A Song of Resurrection (v. 17).
4. A Song of Rejoicing (vv. 1, 20).

—Len Sparks, in *The Witness.*

THREE TREMENDOUS TRUTHS

1. *A Lost Condition*—"Behold, I was shapen in iniquity" (Ps. 51:5).
2. *A Lofty Claim*—"Behold, thou desirest truth" (Ps. 51:6).
3. *A Loving Call*—"Behold the Lamb of God" (John 1:29).

—*The Witness.*

SEVEN PICTURES OF JESUS

Isaiah 9
Isaiah 40
Isaiah 53
John 1
Colossians 1
Hebrews 1
Revelation 1

—Alfred Winn.

A KERNEL OF TRUTH
Philippians 2:5-8

1. In Humility (v. 6).
2. In Service (v. 7).
3. In Sacrifice (v. 8).

—*Fellowship Monthly.*

CHRISTIAN CHARACTERISTICS
I Thessalonians 1:3

1. The Work of Faith.
2. The Labor of Love.
3. The Patience of Hope.

—*N. E. Fellowship Monthly.*

"STAND FAST IN THE LORD"
Philippians 4:1

1. Steadfast in the Faith (I Cor. 16:13).
2. Steadfast in the Liberty through Christ (Gal. 5:1).
3. Steadfast in Christian Unity (Phil. 1:27).
4. Steadfast in the Lord (Phil. 4:1).

—E. H. H.

THE GOODNESS OF GOD
Psalm 34:8

1. Good in Sovereignty (Ps. 77:14).
2. Good in Salvation (Ps. 25:8).
3. Good in Sorrow (Nah. 1:7).
4. Good in Sustenance (James 1:17).
5. Good in Satisfaction (Jer. 31:14).

—*Grace and Truth.*

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There are various "gospels" preached by different men, but the Son of Man has given us His gospel, authentic, simply revealed, certain.

1. His Salvation (John 10:9).
2. His Abundant Life (John 10:10).
3. His Blessed Lordship (John 10:11).

—Clifford R. Channer.

WAITING ON THE LORD

1. Submission (Ps. 37:7).
2. Obedience (Ps. 37:34).
3. Expectation (Ps. 40:1).
4. Deliverance (Ps. 62:1).
5. Strength (Isa. 40:31).
6. Hope (Lam. 3:26).
7. Continuance (Hos. 12:6).

—R. M. B.

WALKING WITH GOD
Genesis 5:24

1. Should be a Decisive Walk (I Kings 18:21).
2. Should be a Consistent Walk (Eph. 4:17, 18).
3. Is a Secret Walk (Acts 4:13).
4. Is a Happy Walk (Luke 24:32).
5. Is a Peculiar Walk (I Pet. 2:9).
6. Ends in Translation (Heb. 11:5; I Thess. 4:16, 17).

—P. B. Castle.

THE PRICE OF PRAYER

Lord, help us not to be afraid
  To pay the price of prayer;
Help us to come devoutly to
  Thy throne, and linger there

Until we know what Thou wouldst do
  With us, how Thou wouldst send
Us out, perhaps to sacrifice
  And labor to the end

That our prayer may avail. Help us
  To pray, "Thy will be done,"
Although it means we must enlist
  Until that prayer has won.

—Clara Aiken Speer, in *North East India Tidings.*

ACTS 10:38

1. Jesus' Walk.
2. Jesus' Will.
3. Jesus' Word.
4. Jesus' Work.

—C. E. Almand.

PRESENT PRIVILEGES OF BELIEVERS IN HEBREWS 10

1. No More Conscience of Sin (v.2).
2. Sanctified (v. 10).
3. Perfected Forever (v. 14).
4. The Witness of the Spirit (v. 15).
5. The Priesthood of Christ (v. 21).
6. Full Assurance of Faith (v. 22).
7. In Heaven an Enduring Substance (v. 34).

—J. H. Elliott.

THE TENSES OF CHRIST'S TIME

Revelation 1:19

1. *The Yesterday of Christ*—"And was dead." It was a short yesterday.
2. *The Today of Christ*—"I am he that liveth." It is a working today.
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—J. S. Morgan.

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—David Haxton.

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Acts to the Epistles—*Realization.*
Revelation—*Culmination.*

—*The Witness.*

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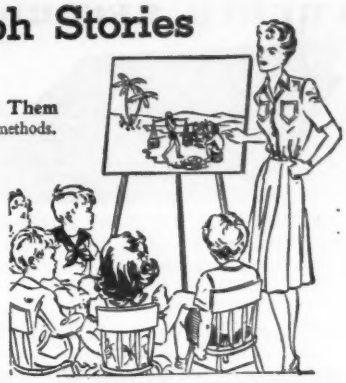

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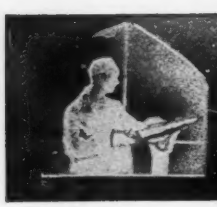

For Sermon and Scrap Book

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors

PSALM 105:1

1. Praise—"O give thanks unto the Lord."
2. Prayer—"call upon his name."
3. Proclamation—"make known his deeds among the people."

—Mrs. Paul H. Smith.

OUR POSTURE AS BELIEVERS

1. To Wait (Isa. 40:31; Ps. 123:2; 40:1).
2. To Work (Matt. 21:28; John 9:4; Luke 19:13).
3. To Watch (Luke 12:37; 21:36; I Thess. 1:10).

—Mrs. S. M.

ISAIAH 26:3

1. The Person—"Thou."
2. The Promise—"wilt keep."
3. The Provision—"perfect peace."
4. The Pivot—"whose mind is stayed on thee."

—Walter Hultgren.

THREE CHEERS!

1. The Cheer of Forgiveness (Matt. 9:2).
2. The Cheer of Fellowship (Mark 6:50).
3. The Cheer of Victory (John 16:33).

—H. A. W.

"KEEP YOURSELVES"

1. Unspotted from the World (James 1:27).
2. From Idols (I John 5:21; Acts 15:29).
3. In the Love of God (Jude 21).
4. Pure (I Tim. 5:22).

—N. H. Camp.

"REMEMBER"

1. *Precept*—"Remember now thy Creator" (Eccles 12:1).
2. *Prayer*—"Remember not the sins of my youth" (Ps. 25:7).
3. *Promise*—"Their iniquities will I remember no more" (Heb. 8:12).

I SAMUEL 23:14

1. The Believer's Place—In the Wilderness.
2. The Believer's Portion—Sought by the Enemy.
3. The Believer's Protection—God Delivered him not.

—B. B. Sutcliffe.

FOR HE IS OUR PEACE
Ephesians 2:14

1. We must *Know* Him to Possess Peace.
2. We must *Serve* Him to Enjoy Peace.
3. We must *Die* in Him to Inherit Peace.

—Chalmer D. Rummel.

"IF TWO OF YOU"
Matthew 18:19

1. A Prayer Majority—"Two."
2. A Prayer Motive—"Agree."
3. A Prayer Mastery—"Shall be."
4. A Prayer Marvel—"To you from heaven."

—Oscar Pigg.

THE CHURCH
I Thessalonians 1

1. Her Exaltation—"In God" (v. 1).
2. Her Election—"Of God" (v. 4).
3. Her Example—"Ye were ensamples" (v. 7).
4. Her Expectation—"To wait for his Son from heaven" (v. 10).

OPENED THINGS

1. Opened Ears (Mark 7:34, 35).
2. Opened Eyes (Luke 24:31).
3. Opened Scriptures (Luke 24:32).
4. Opened Understanding (Luke 24:45).
5. Opened Heart (Acts 16:14).

—*Prophetic News.*

THE SONG OF MOSES
Exodus 15

1. A Song of Release (vv. 1-4).
2. A Song of Redemption (vv. 6-13).
3. A Song of Resurrection (v. 17).
4. A Song of Rejoicing (vv. 1, 20).

—Len Sparks, in *The Witness.*

THREE TREMENDOUS TRUTHS

1. *A Lost Condition*—"Behold, I was shapen in iniquity" (Ps. 51:5).
2. *A Lofty Claim*—"Behold, thou desirest truth" (Ps. 51:6).
3. *A Loving Call*—"Behold the Lamb of God" (John 1:29).

—*The Witness.*

SEVEN PICTURES OF JESUS

Isaiah 9
Isaiah 40
Isaiah 53
John 1
Colossians 1
Hebrews 1
Revelation 1

—Alfred Winn.

A KERNEL OF TRUTH
Philippians 2:5-8

1. In Humility (v. 6).
2. In Service (v. 7).
3. In Sacrifice (v. 8).

—*Fellowship Monthly.*

CHRISTIAN CHARACTERISTICS
I Thessalonians 1:3

1. The Work of Faith.
2. The Labor of Love.
3. The Patience of Hope.

—*N. E. Fellowship Monthly.*

"STAND FAST IN THE LORD"
Philippians 4:1

1. Steadfast in the Faith (I Cor. 16:13).
2. Steadfast in the Liberty through Christ (Gal. 5:1).
3. Steadfast in Christian Unity (Phil. 1:27).
4. Steadfast in the Lord (Phil. 4:1).

—E. H. H.

THE GOODNESS OF GOD
Psalm 34:8

1. Good in Sovereignty (Ps. 77:14).
2. Good in Salvation (Ps. 25:8).
3. Good in Sorrow (Nah. 1:7).
4. Good in Sustenance (James 1:17).
5. Good in Satisfaction (Jer. 31:14).

—*Grace and Truth.*

HIS GOSPEL

There are various "gospels" preached by different men, but the Son of Man has given us His gospel, authentic, simply revealed, certain.

1. His Salvation (John 10:9).
2. His Abundant Life (John 10:10).
3. His Blessed Lordship (John 10:11).

—Clifford R. Channer.

WAITING ON THE LORD

1. Submission (Ps. 37:7).
2. Obedience (Ps. 37:34).
3. Expectation (Ps. 40:1).
4. Deliverance (Ps. 62:1).
5. Strength (Isa. 40:31).
6. Hope (Lam. 3:26).
7. Continuance (Hos. 12:6).

—R. M. B.

WALKING WITH GOD
Genesis 5:24

1. Should be a Decisive Walk (I Kings 18:21).
2. Should be a Consistent Walk (Eph. 4:17, 18).
3. Is a Secret Walk (Acts 4:13).
4. Is a Happy Walk (Luke 24:32).
5. Is a Peculiar Walk (I Pet. 2:9).
6. Ends in Translation (Heb. 11:5; I Thess. 4:16, 17).

—P. B. Castle.

THE PRICE OF PRAYER

Lord, help us not to be afraid
  To pay the price of prayer;
Help us to come devoutly to
  Thy throne, and linger there

Until we know what Thou wouldst do
  With us, how Thou wouldst send
Us out, perhaps to sacrifice
  And labor to the end

That our prayer may avail. Help us
  To pray, "Thy will be done,"
Although it means we must enlist
  Until that prayer has won.

—Clara Aiken Speer, in *North East India Tidings.*

ACTS 10:38

1. Jesus' Walk.
2. Jesus' Will.
3. Jesus' Word.
4. Jesus' Work.

—C. E. Almand.

PRESENT PRIVILEGES OF BELIEVERS IN HEBREWS 10

1. No More Conscience of Sin (v.2).
2. Sanctified (v. 10).
3. Perfected Forever (v. 14).
4. The Witness of the Spirit (v. 15).
5. The Priesthood of Christ (v. 21).
6. Full Assurance of Faith (v. 22).
7. In Heaven an Enduring Substance (v. 34).

—J. H. Elliott.

THE TENSES OF CHRIST'S TIME

Revelation 1:19

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"In Thee we ever glory view,
Of safety, strength, and beauty too;
'Tis all our rest and peace to see
Our sanctuary, Lord, in Thee.

"Whatever foes or fears betide,
In Thy dear presence let us hide;
And while we rest our souls on Thee,
Do Thou our sanctuary be."

ROMANS 8

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THE WAY OUT

Philosophy says, *think* your way out.
Liquor says, *drink* your way out.
Party Management says, *spend* your way out.
Science says, *invent* your way out.
Industry says, *work* your way out.
Militarism says, *fight* your way out.
Politics says, *legislate* your way out.
Communism says, *strike* your way out.
Fascism or Nazism says, *bluff* your way out.
The Bible says, *pray* your way out.
—Andrew Johnson.

"SPARE TIRES"

A CHALLENGING PROFFER

In all thy ways acknowledge him, and he shall direct thy paths.—Proverbs 3:6.

A CONSTANT AND GLADSOME OBLIGATION

Sing unto the Lord, bless his name, show forth his salvation from day to day. —Psalm 96:2.

A GUILELESS, WHOLEHEARTED PRAYER

Teach me thy way, O Lord, and lead me in a plain path.—Psalm 27:11.

A SELF-PROVING EXPERIMENT

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death.—I John 3:14.

AN AWARD

of a copy of *Treasures of Bible Truth,** by William Schweinfurth, will be made to any reader of this paragraph who sends to MOODY MONTHLY an original and acceptable brief sermon outline for reproduction in this department. Outline should be about 75 to 100 words or less in length, and received during the month of February, 1945. The theme may be general in character—salvation, the Christian life, the Bible, missionary appeal, Bible character, personal soul-winning, family worship, etc.

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Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of isue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting.

★

THE national convention of the Interdenominational Association of Evangelists was held Dec. 31 through Jan. 7 in St. Louis, Mo. Dr. Elmer C. Miller was convention director.

There were 12 conversions during Marion Beene's meetings Nov. 23 to Dec. 3, at the First Baptist Church, Craig, Colo., Lawrence Duncan, pastor. Others came into the church by letter and statement of faith. On the last day Mr. Beene spoke six times, three times to overflow audiences.

Souls were saved and many lives were rededicated to the Lord during a twelve-day series led by Charles E. Boren at the First Baptist Church, Bridgeport, Neb., where W. E. Schumann is pastor.

Oct. 10-22, the Edward VanderJagt party conducted meetings in the First Baptist Church of Valparaiso, Ind., where W. W. Barndollar is pastor. Nov. 7-19, the party was with the First Baptist Church of Whiting, Ind. The meetings were greatly blessed of God with many rededications of lives and 31 professed conversions.

John W. Troy conducted a campaign in November at the First Baptist Church, Gas City, Ind. Following the campaign Mr. Troy held the first union campaign in the history of Bentleyville, Pa. The Lord's blessing was upon the meeting in large measure. When the churches became too small to accommodate the crowds, the services were moved to the high school auditorium. Many were baptized and received into the churches. Delegations came from long distances to attend the services.

Violet Heefner and Ida Vogel held an eight-day meeting in the Putnam Congregational Church near Marietta, Ohio, where Herbert M. Carnahan is pastor. A number of souls were saved.

Sylvester Sanford conducted a soul-winning campaign in the Rescue Mission of Bloomington, Ill. Mr. Sanford writes, "Men who had sunk low in sin were brought to the saving knowledge of Christ." Many churches of the city supported the meeting.

The first two weeks of December, John Carrara held a series of meetings for the Church of the Crusaders, Toronto, Can., of which Dr. Albert Hughes is pastor. From the first service to the close of the meeting, souls were saved and backsliders were brought back to the Lord in repentance and rededication. A fine choir co-operated nightly. A youth rally was held each Saturday night with more than six hundred present.

O. W. Stucky reports that 422 definitely confessed Christ and 1,102 other decisions were made during the 294 gospel services he conducted in 1944.

Guy W. Green spent a week in November with the First Presbyterian Church of Lake Park, Iowa, where Carl G. Sinning is pastor. Now in the Navy, Mr. Sinning came home on leave to assist in the meeting. The first part of December, Mr. Green was at the Glendale Presbyterian Church of Council Bluffs, Iowa, of which Roy E. Jones is pastor. Fourteen persons were received into church membership. The evangelist gave several memory Bible recitals during the meeting.

L. C. Robie, of Union Springs, N.Y., has returned to the evangelistic field after an absence of two years because of illness. He reports a recent meeting in Watertown, N.Y.

In a two weeks' revival conducted by Hyman Appelman in the Hamlin Memorial Baptist Church, Springfield, Mo., there were more than 60 additions by baptism and by transfer of membership. Dr. Haskell T. Abbott has been pastor of this church for fifteen years.

Richard W. Neale reports two Youth Campaigns. Dec. 3 was the closing day with the Temple Baptist Church, Rockford, Ill. G. A. Gustavson is the pastor of this church. Good crowds attended these services and many decisions for Christ were made among the boys and girls. All were carefully dealt with and are being followed up. Dec. 10-17, Mr. Neale held a campaign in London, Ont., at the Egerton Street Gospel Hall. Many came to accept Christ as Saviour. On Sunday, Dec. 24, Mr. Neale spoke at the Bible Church, Franklin Park, Ill., Leslie Wilkinson, pastor.

A series of gospel meetings was conducted Nov. 5-21 by Dr. James Rayburn in Union Presbyterian Church, Dix, Neb., where James Brinks is pastor. The gospel messages were the means of bringing many souls to Christ, and 20 church members rededicated their lives to the Lord.

R. I. Humberd conducted a Bible conference Dec. 3-10, giving his Bible chart lectures, in the Grace Memorial Church of Mount Carmel, Ill. He also gave a lecture on the virgin birth, at the Goodyear Heights Community Church in Akron, Ohio, and the Brethren Church, Ellet, Ohio, of which Raymond Gingrich is pastor.

Dr. C. G. Emanuel, of Pasadena, Calif., held a series of meetings Dec. 5-17, in the First Baptist Church, Wasco, Calif. Under a program of Bible-centered preaching, crowds attended the services and spiritual blessing was apparent. On the closing Sunday the altar was filled at both the morning and evening services. Penitent tears flowed and the saints of God rejoiced over this evidence of God's presence.

A two-weeks' meeting was conducted by E. B. Davies, pastor of the First Methodist Church of Moweaqua, Ill., at the Grace Methodist Church, Urbana, Ill. The services were well attended and the gospel messages brought blessing and a new spiritual power to the church. Souls were saved and received into the fellowship of the church. Many men and women rededicated their lives to the Lord. C. C. Keur, pastor of the church, directed the music for this campaign.

The Seventh Annual Conference of the Minnesota Christian Fundamentals Association is scheduled for Feb. 26-Mar. 2, at the First Baptist Church of Minneapolis.

The speakers who will appear on the program are as follows: Dr. Wilbur M. Smith, Chicago; Dr. John Zoller, Detroit; Dr. William Ward Ayer, New York; Dr. V. R. Edman, Wheaton, Ill.; Dr. Harry Hager, Chicago; Dr. Bob Jones, Jr., and Dr. J. J. Van Gorder, Cleveland, Tenn.; Evangelist Jack Schuler, Wilmore, Ky.; and Dr. W. B. Riley, Minneapolis. George Edstrom, lyric tenor of Rochester, Minn., will be in charge of the music, with Merrill Dunlop, of Chicago, as organist. This has become one of the largest conferences in the country, with fifteen hundred persons attending the day sessions, and some three thousand the evening. Pastors attend from all over the Middle West. Dr. W. H. Murk, Temple Baptist Church, St. Paul, is president.—*News Letter.*

EXTENSION DEPARTMENT MOODY BIBLE INSTITUTE

December Notes

Dr. Carl Armerding conducted a Bible conference in the Hough Avenue Baptist Church, Cleveland, Ohio, Wm. S. Ross, pastor. The church reported a time of unusual blessing through Dr. Armerding's ministry of the Word.

James R. Calhoun spent the month showing the film, "They Live Forever," in churches in Pennsylvania and New Jersey.

Leonard Eilers conducted an eight-day "round-up for God" in the Little Church of Sherman Oaks, Calif., C. E. Hatch, pastor. Thirty-five professed conversion, and fifteen reconsecrated their lives. A large portion of those who professed conversion united with the church. Mr. Eilers also showed the film, "They Live

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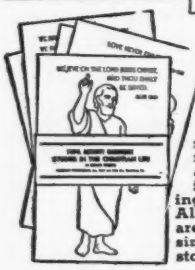

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Forever," in churches in California, during the month.

Homer W. Grimes reported a successful meeting in the First Brethren Church, Sunnyside, Wash., E. W. Reed, pastor. There were a number of conversions and many reconsecrations. Mr. Grimes spoke at two meetings of the Child Evangelism Fellowship, which resulted in twenty professed conversions. He spoke to the Lifeliners' Young Life Club and to the meeting of ministers in Yakima, Wash. Mr. Grimes reported a good time when he occupied the pulpit of the Temple Baptist Church in Los Angeles, Dec. 31. God blessed the Word to the salvation of sinners and five presented themselves for church membership.

M. A. Guido addressed the youth rally held in the Baptist Temple, Rockford, Ill., while he was in that city conducting a meeting in the First Baptist Church, Dr. B. E. Allen, pastor. A number professed conversion and many reconsecrated their lives during the campaign. Mr. Guido also spoke on two occasions to the Men's Gospel Fellowship. Dr. Allen writes: "I want to say that Brother Guido gave us one of the best meetings we have had in our church during the twenty years I have been pastor. In his preaching he never deviated from the gospel, calling upon Christians to make the full surrender to Christ and sinners to look to the cross for salvation."

R. J. Kees spent two weeks in the First Baptist Church, Crawfordsville, Ind., where Ralph E. Gronseth is pastor. There was evidence of the Holy Spirit's working during the campaign.

J. F. MacArthur and Gordon Davies were for two weeks at the Christian Church, Merriam, Kan., with R. D. Freleigh, pastor. This campaign closed a happy and successful year and a half of service for Mr. MacArthur, as a member of the Extension staff. He resigned at the end of December to enter a new field of service on the Pacific Coast. Dec. 23 he spoke at the Youth for Christ meeting in Haddon Heights, N.J.

C. Gordon Davies was in the East White Oak Mennonite Church, Normal, Ill., Dec. 31.

John W. McCarrell ministered to churches in Michigan, showing the Institute film, "They Live Forever."

Irwin A. Moon continues the presentation of his "Sermons from Science" in army camps and naval training stations on the Pacific Coast.

R. O. Nelson conducted a successful meeting in the First Baptist Church, Otego, N.Y., Norman S. McPherson, pastor. Twelve professed conversion. On Dec. 28 and 29 Mr. Nelson was in the First United Brethren Church, Corry, Pa., H. R. Harris, pastor. Dec. 31 he spoke in the Glenwood United Brethren Church, Erie, Pa., O. E. Schafer, pastor. A two-week campaign in the Church of the United Brethren in Christ, Columbus, Ohio, T. R. McGinnis, pastor, was blessed by the work of the Holy Spirit, with most gratifying results.

F. L. Prestidge on Dec. 17 occupied the pulpit of the First Baptist Church, Shelbyville, Ill.

William H. Rice conducted services in the Latham Baptist Church, Latham, Ill., J. W. Duddleston, pastor. Many conversions and reconsecrations evidenced the work of the Holy Spirit. Sunday morning, Dec. 10, Mr. Rice preached at the Burr Oaks Baptist Church, Albion, Ind.; in the evening at the First Baptist Church, Kendallville, Ind., Ralph R. Rayment, pastor. Dec. 16 he showed the film, "They Live Forever," in Racine, Wis. The next day he preached and showed the film at Russell, Ill. On Dec. 30 he spoke at the Youth for Christ meeting, Battle Creek, Mich. Dec. 31 he showed the film and spoke in the Highland Park Baptist Church, Detroit, Mich.

W. W. Shannon and J. C. Yelton conducted meetings in the First Baptist Church, Columbus, Ind., Albert Fauth, pastor. Twelve professed conversion and ninety rededicated their lives to the Lord.

J. C. Yelton on Dec. 31 preached in the First Baptist Church, Winter Haven, Fla., Dr. Arthur Stovall, pastor. Two professed conversion. Three others asked to be received into the fellowship of the church. He conducted a singspiration and showed the film at the watch night service.

FUTURE ENGAGEMENTS
For the Next Three Months

Carl Armerding—February and March, mission stations in Central America; Apr. 8-13, Davenport, Iowa; Apr. 15-20, Litchfield, Ill.; Apr. 22-May 1, Harrisburg, Pa.

Marion Beene—Feb. 4-19, Quincy, Ind.; Mar. 20-Apr. 1, Falls City, Neb.; June, Monroe, La.

Charles E. Boren—Feb. 11-23, Tamms, Ill.; Feb. 25-Mar. 9, Roseville, Ill.; Mar. 11-25, West Terre Haute, Ind.; Apr. 1-15, Broadalbin, N.Y.

John L. Bray—Feb. 5-11, Chicago, Ill.; Feb. 12-25, Oaklawn, Ill.; Feb. 26-Mar. 11, Chicago, Ill.; Mar. 18-Apr. 1, Miami, Fla.; Apr. 8-22, Pensacola, Fla.; Apr. 29-May 13, Mt. Lake Park, Md.

J. R. Calhoun—Mar. 11-25, Hagerstown, Md.

John Carrara—Feb. 14-Mar. 4, Everett, Wash.; Mar. 6-20, Salem, Ore.; Mar. 20-Apr. 1, Custer, Wash.; Apr. 8-22, Tacoma, Wash.; Apr. 24-May 6, Bellingham, Wash.

Homer W. Grimes—Feb. 6-18, Bellingham, Wash.; Feb. 21-Mar. 4, Grants Pass, Ore.; Mar. 14-25, Long Beach, Calif.

M. A. Guido—Mar. 4-18, Fort Worth, Tex.

Norman B. Harrison—Feb. 4-11, Toccoa, Ga.; Feb. 12-16, Columbia, S.C.; Feb. 18-25, Knoxville, Tenn.; Feb. 26-Mar. 4, West Virginia; Mar. 11-16, Geneva, Ill.; Mar. 18-25, Peoria, Ill.; Mar. 26-Apr. 1, Winnetka, Ill.

Jubilate Trio—Feb. 19-Mar. 4, Harris Hill, N.Y.; Mar. 5-18, Shamokin, Pa.; Mar. 19-Apr. 1, Olean, N.Y.; Apr. 2-15, Alma, N.Y.; Apr. 16-29, Findley Lake, N. Y.

R. J. Kees—Jan. 31-Feb. 11, Tekonsha, Mich.; Feb. 20-Mar. 4, North East, Pa.; Mar. 7-18, Pittsburg, Kan.; Mar. 20-Apr. 1, Winfield, Kan.; Apr. 3-15, Tulsa, Okla.

Robert E. McKinney—Feb. 6-11, Wadsworth, Ohio; Feb. 13-18, Mansfield, Ohio; Feb. 20-25, Zanesville, Ohio.

F. J. Miles—Feb. 4-9, Nacogdoches, Tex.; Feb. 11-16, Shreveport, La.; Feb. 25-Mar. 6, Harrisburg, Pa.; Mar. 7-9, Newark, N. J.; Mar. 11-16, Paterson, N. J.; Mar. 24-30, Norfolk, Va.; Apr. 1-6, New Bethlehem, Pa.; Apr. 8-13, Buffalo, N.Y.

Irwin A. Moon—army camps, naval training stations, Pacific Coast area; Feb. 9, Chicago, Ill.

Richard W. Neale—Feb. 10, 11, Indianapolis, Ind.; Feb. 12, 13, Greencastle, Ind.; Feb. 25-Mar. 2, Cleveland, Ohio.

R. O. Nelson—Jan. 30-Feb. 11, Newark, Ohio; Feb. 13-25, Lancaster, Ohio; Feb. 27-Mar. 11, Paxton, Ill.; Mar. 18-Apr. 1, Corry, Pa.; Apr. 3-15, Highland Park, Mich; Apr. 17-29, West Frankfort, Ill.

Alfred E. Payea—Jan. 29-Feb. 11, Shamokin, Pa.; Feb. 12-25, Erie, Pa.; Feb. 26-Mar. 17, Derry, Pa.; Mar. 18-April 1, Minneapolis, Minn.

William L. Pettingill—Feb. 5-11, Chicago, Ill.; Feb. 13-15, Minneapolis, Minn.; Feb. 18-25, Topeka, Kan.; Feb. 27, 28, Moundridge, Kan.; Mar. 4-8, Birmingham, Ala.; Mar. 11-18, Miami, Fla.; Mar. 23-25, New Orleans, La.; Mar. 29-Apr. 6, Atlanta, Ga.

F. L. Prestidge—Feb. 18-25, Erieside Bible Conference, Willoughby, Ohio; Mar. 5-23, southern circuit New England Fellowship; Apr. 2-20, northern circuit, New England Fellowship.

W. H. Rice—Feb. 13-25, Piasa, Ill.; Mar. 18-Apr. 1, Eden, N.Y.; Apr. 8-22, Fargo, N.D.

W. W. Shannon—Jan. 28-Feb. 11, Kittanning, Pa.; Mar. 4-18, Evansville, Ind.; Mar. 20-Apr. 1, Baton Rouge, La.; Apr. 15-29, Moultrie, Ga.

Gipsy Smith, Jr.—Jan. 28-Feb. 11, Clearfield, Pa.; Feb. 25-Mar. 11, Baton Rouge, La.; Mar. 18-Apr. 1, San Antonio, Tex.

Book Notices

Any book favorably mentioned in this department may be ordered through the Moody Press, 153 Institute Place, Chicago 10, Ill.

★

The Gist of the Lesson, by R. A. Torrey.

This pocket-sized commentary on the Sunday school lessons continues to commend itself to teachers by the high quality of its contents. The exposition is brief but full, abounding in its reference to other Scripture. The lesson text is carefully prepared with important words emphasized. The present writer of this book has done excellent work on it.

158 pages. 2¾ x 5¾ inches. Fleming H. Revell Company, New York. 40 cents. H.L.L.

The Veteran Comes Back, by Willard Waller.

We all feel the need of help in meeting the need of the veteran who returns from the war. The author makes a thorough and comprehensive study of the entire problem. He shows how we turned a civilian into a soldier, changing his attitudes toward life, alienating him from his home life and making him into one who kills and fights. He points out the folly and weakness of our efforts in dealing with the veteran of World War I, and suggests definite plans for doing a better job this time. Earnest leaders will want to read and ponder this book.

A definite weakness in the writer's discussion is his failure to fully evaluate the place of Christianity. He devotes a few paragraphs to the recognition of the soldier's apathy toward religion, and rightly points out that we will not solve the veteran's problem by sermons alone. But he fails to understand and value the place of personal religious faith, such as that of a real Christian, the most powerful of all forces in a time of readjustment.

316 pages. 5½ x 8½ inches. The Dryden Press, New York. $2.75. H.L.L.

Papa Was a Preacher, by Alyene Porter.

Here is a book, the reading of which will bring both pleasure and profit. It most vividly pictures life as lived in an American parsonage in the immediate past. The writer is the youngest daughter of a family of eight children. She portrays the normal life of eight rollicking youngsters growing up in the home of a Methodist minister in Texas. The story is interestingly told, displaying the admixture of the humorous and the serious aspects of life in a preacher's home. It should be read by both old and young. It will make many of the older people live over again their youthful days and make them more sympathetic with present-day youth. Likewise, it will enable the young to see the possibility of a life of fun and freedom while under the restraint of a godly father and mother. It should find a place in the Sunday school library.

167 pages. 5½ x 8 inches. Abingdon-Cokesbury Press, Nashville and New York. $1.75. P.B.F.

The Leathernecks Come Through, by Chaplain W. Wyeth Willard.

A thrilling account of Christian work among the fighting Marines in the South Pacific. Chaplain Willard went with them through the thick of the fight at Tarawa and elsewhere. He preached the gospel without change or compromise, and found God's Word to be true and effective. He presents "an outstanding example of the evangelical Christian chaplain in action. Back of his beachhead heroism lay hours and days of personal work with these men who faced and met death."

224 pages. 5 x 8 inches. Fleming H. Revell Company, New York. $2.50. H.L.L.

Creation Mysteries, by Herbert E. Kann, Th.D.

A booklet presenting radio messages on the Bible story of creation, and effectively meeting such opposing theories as evolution. The author accepts as the basis of his discussion the view that there is a great cataclysm between Genesis 1:1 and 1:2. Not all will agree with this opinion, but all will rejoice in the thorough evangelical emphasis of these messages.

39 pages. 5 x 7 inches. Wilson Press, Minneapolis. 25 cents. H.L.L.

Visits with Mexico's Indians, by Arch McKinlay.

Possibly no one could better tell the story of pioneer mission work in Mexico than this author who has been a teacher at Camp Wycliffe missionary linguistic center.

He gives a most fascinating account of how young people are successfully attacking hitherto unwritten languages, reducing them to writing, translating the Scriptures into them, and finally teaching the natives to read God's Word in their own tongue. A thousand tribes who have never heard the Word must be reached before they perish, and this book stresses the necessity of reaching them in their own languages.

This book presents a challenge to Christian young people that calls for the best that is in them. We regret certain technical errors in English, which perhaps indicate haste in writing; but the style is forceful and compelling, and the emphasis is one of utmost importance.

88 pages. 6 x 9 inches. Wycliffe Bible Translators, Glendale, Calif. 75 cents. H.I.N.

Alfred Buxton of Abyssinia and Congo, by Norman Grubb.

The author of the biography of C. T. Studd and the story of the World-wide Evangelization Crusade presents the biography of Alfred Buxton, C. T. Studd's son-in-law. The book is based upon Mr. Buxton's own letters and his wife's diaries. We are brought to know here not only a missionary, but one who dared to live dangerously for Christ. His two most outstanding characteristics were his understanding of the native mind, and his emphasis on the apostolic unity of love and co-operation that should characterize all in the Church of Christ. The life of Alfred Buxton, whom Mr. Grubb calls "one of God's irregulars," should be of interest and blessing to those who read it.

174 pages. 5 x 7½ inches. Lutterworth Press, London W. C. 1. $2.00. H.I.N.

John Fletcher, a Great Saint, by Bessie Olson.

This is the first booklet in a group called *The Hall of Fame Series,* designed to give brief but profitable character sketches of some of God's servants who have been greatly used in various ways through the years.

John Fletcher (John de la Flechere) was a personal friend and co-worker of John Wesley, who called him the "most unblamable man in every respect" whom he had ever known in either Europe or America. Even Mr. Fletcher's enemies spoke freely of his saintly character.

48 pages. 5½ x 7½ inches. The Boone Publishing Company, Des Moines, Iowa. 30 cents. H.I.N.

How Things Began, by Henrietta E. Gosselink.

This course of study for the third grade is approved and supervised by the Curriculum Committee of the Reformed Church in America. There are twenty-four lessons, covering the beginnings of the lighting of the earth, plant and animal life, the sabbath, sin, punishment, hatred, God's law, rainbow, law of life in a seed, seasons, the Bible, Christmas, Easter, the Christian Church, Sunday school, and worship, etc. The lessons are brief and suggestive. Accompanying tests are given for half of them.

91 pages. 5¼ x 7½ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. L.E.L.

A Study of Young Children, by Ruth Strang, Ph.D.

This leadership training book will be valuable for teachers and parents of young children, if it is studied thoughtfully with discernment. The conservative Christian will doubtless disagree with the author as to the aim of the church school hour and the materials to be employed. Nevertheless, such teachers need the excellent pedagogic discussion concerning the preschool child's characteristics, needs and problems.

160 pages. 5 x 7¼ inches. Abingdon-Cokesbury Press, Nashville. 60 cents. L.E.L.

Social Recreation Primer, by Bob Tully.

This timely book will help the church of today meet its challenge of guiding the social life of its young people who wish to separate themselves from worldly amusements. Though other books also give actual games and party plans, few others suggest such practical techniques. Christians will disagree as to the attitude taken toward certain types of amusement, but churches could profitably add this book to their libraries for recreational chairmen and leaders to study.

119 pages. 5 x 7½ inches. Brethren Publishing House, Elgin, Ill. $1.00. L.E.L.

She Spoke for God, by Eleanor L. Doan, author, and Jean R. Hammond, illustrator.

This missionary flannelgraph story is developed in three scenes. The first presents the story of the little captive maid who was used of God in the healing of Naaman. The second pictures the scene of the great commission and the ascension. The third presents the children of the world who need Christ, and also some concrete objects which suggest ways in which children may be missionaries right now in their own church, home, and community. The figures are attractively colored. Instructions are clear.

7 pages of instruction, 16 pages of figures. 9 x 12 inches. William H. Dietz, Inc., Chicago 3. 50 cents. P.J.R.

Thanksgiving Story, by Ilse Lefton Schlaitzer, author, and Jean R. Hammond, illustrator.

This book presents a Thanksgiving message for use on the flannelgraph. It pictures, first, the story of the first American Thanksgiving; then, the Israelites' observance of a day of thanksgiving in their Feast of Tabernacles (Lev. 23:34-43); and lastly, a modern American family's Thanksgiving Day. An invitation to become one of God's pilgrims concludes the lesson.

Here is a good presentation of the meaning of Thanksgiving. The gospel application, however, is not presented clearly throughout the lesson. The figures are well-colored.

4 pages for story and instructions, 10 pages of pictures. 9 x 12 inches. William H. Dietz, Inc., Chicago 3. 50 cents. P.J.R.

Two Remedies, by Helen Stephens Leonard, author, Mary Jane Hendrickson and Hazel Stratford Herrstrom, illustrators.

The gospel message is very clearly presented in this flannelgraph story. The cut-out figures picture vividly the story of the lifting up of the serpent in the wilderness and its correlation with John 3:14, 15. The figures are well-colored and suggest action. Instructions are clear and complete.

4 pages of instruction, 10 pages of figures. 9 x 12 inches. William H. Dietz, Inc., Chicago 3. 50 cents. P.J.R.

[*Continued on page 366*]

Institute and Alumni

★ Warren Filkin

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the editor of this department of the MONTHLY. Kodak picures can occasionally be used.

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DR. HOCKMAN CALLED HOME

Just two months and a week after the death of his wife, Dr. William H. Hockman, director of the Missionary Course of Moody Bible Institute since 1926, departed to be with Christ on Jan. 8. Dr. Hockman, who had spent all day at the Institute and had closed the usual Monday afternoon faculty meeting with prayer, died from a heart attack shortly after returning to his home in Wheaton, Ill.

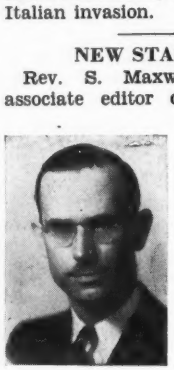
Born in St. Paris, Ohio, Nov. 8, 1873, Dr. Hockman attended Franklin (Ind.) College and received his B.A. and M.A. degrees from the Teachers' Professional College of Washington, D.C., and studied in Moody Bible Institute from 1895 to 1897. He was a missionary for more than a quarter of a century with the China Inland Mission, under whose auspices he was principal of the J. Hudson Taylor School.

As director of the Missionary Course at the Institute, Dr. Hockman promoted an interest in missions which inspired hundreds of young men and women to dedicate their lives to missionary service around the world. Last year alone more than eighty former Institute students sailed for foreign mission fields. Mission boards have felt that the training received under Dr. Hockman's splendid leadership was some of the best obtainable. In addition to his teaching schedule, Dr. Hockman also had the oversight of the Missionary Union, which sponsors some ten prayer bands.

Dr. Hockman is survived by two soldier sons, both on foreign soil, Charles, a first sergeant in the Army Air Corps, and Donald, a major in the Medical Corps in China; a daughter, *Kathleen (Mrs. Paul Friederichsen '31)*, interned in the Philippines with her husband and two sons for more than three years; two daughters-in-law, one of whom, Winifred, with her daughter, made her home with the Hockmans following the death of her husband, Robert Hockman, in Ethiopia, during the Italian invasion.

NEW STAFF MEMBER

Rev. S. Maxwell Coder, formerly associate editor of *Revelation*, recent pastor of the Presbyterian Church of the Evangel, Philadelphia, and writer of the Sunday School lessons for *Revelation*, became a member of the Institute staff, Jan. 15. Mr. Coder will do some teaching, though his chief responsibilities will be in the realm of research and writing.



FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, Feb. 21, Bethel Institute, St. Paul, Minn.

Dr. Wilbur M. Smith, Feb. 21, Wiscon-

sin Bible Conference, Oshkosh, Wis.

Dr. Harold L. Lundquist, Feb. 22-25, Erieside Bible Conference, Cleveland, Ohio.

Dr. Max I. Reich, Feb. 18, 19, Erieside Bible Conference, Cleveland, Ohio.

Dr. W. Warren Filkin, Feb. 17, Youth for Christ Rally, Lancaster, Wis.

FALL TERM COMMENCEMENT

The Rev. Howard A. Keithley, pastor of the Berean Baptist Church, Grand Rapids, Mich., brought the address at the fall term graduation exercises of Moody Bible Institute, Dec. 14, when sixty-six men and women from twenty-four states received diplomas.

These graduates, who took as their motto, "In Thy Name We Go" (II Chron. 14:11), anticipate service for the Lord in four different foreign mission fields, and in nine types of work in the home fields.

The class had elected Lacy Hall, president; E. Maxine Willis, vice-president; Bessie Hancock, recording secretary; Josephine Fletcher, corresponding secretary, and Lester C. Place, treasurer.

Mr. Hall presided at the class day exercises. Music was furnished by an ensemble of women's voices, one of mixed voices, and by a vocal and instrumental ensemble. Helen Louise Thorson played the organ, and Marilynn Jean Raines, the piano. Eugene F. McMillan and Miss Fletcher led in prayer, and Miss Hancock read the Scripture.

Doris I. Stogdill, of Ellsworth, Minn., as representative of the women of the class, spoke on "Wherein We Glory," using Galatians 6:14 as her text. She forcefully pointed out that we glory in the cross of Christ, because it was on that cross man was delivered from the guilt and power of sin, because of the great love and mercy manifested there, and because it was for the express purpose of dying for the sin of the world that Christ left His home in heaven. It was at the cross that He made peace with God through His substitutionary death. The cross, therefore, calls the believer to a life of self-surrender.

Representing the men of his class, Lester C. Place, from Spring City, Pa., spoke on "The Believer's Commission." His text was Matthew 28:18-20. After stating that Christ Himself sends us out, Mr. Place pointed out what we are commissioned to do, "to go and teach." He discussed what we are to teach, emphasizing the great fundamentals of the faith, and then spoke briefly on where we are to teach. Closing with Christ's promise to be with us always, he spoke of the commandments of Christ, and of the assurance and strength that come through a life-long companionship with Christ in His service.

Following the presentation of the class picture by Miss Willis, Dr. William Culbertson, dean of the Institute's Educational Division, brought a few appropriate words of response, together with greetings to the graduating class from former students and previous classes of the Institute. The Seniors then sang their class song, "The All-Sufficient One," under the leadership of the composer, Mrs. McMillan. S. Bess Geibel wrote the words of the song.

Mr. Keithley's commencement address was on "Follow Me." The Grand Rapids pastor, a member of the graduating class of 1920, spoke of five ways in which believers may follow Christ: in a life under the control of the Holy Spirit; in a life of humility; in a life of Bible preaching; in a life of prayer, and in a life of soul-winning. "Do not be so concerned about *where* you serve," he said, pointing out that this is for the Lord to decide. "Rather be concerned about *how* you serve."

Dr. Will H. Houghton, president of the Institute, spoke briefly to the members of the graduating class following the presentation of diplomas by Miss Ruby Ann Jackson, registrar and secretary of the faculty.

The names of those receiving diplomas follow:

General Course: Norma Grace Adams, Grace Mae Brown, Sarah Fast, Gertrude Ferwerda, Lois Kathryn Fields, Josephine Fletcher, Marguerite Winn Gay, Catherine Virginia Gifford, Mildred Larson Hansen, Sarah Ophelia Helmantoler, Martha Elizabeth Hunt, Esther Eleene Krueger, Ruth Maupin, Hilda Odem McMillan, Sue Bishop Meyer, Anna Marie Mundinger Miller, Grace Haldeman Place, Gertrude DuBois Rose, Tiena Siebert, Flora Smith, Dorothy Mae Stambaugh, Edyth Frances Storey, Erna Marie Thiessen, Dorothy Irene Warner, Elizabeth Emily Wilken, Dora Carolyn Wright, Lacy Hall, Eugene Franklin McMillan, Stewart Everett Northrop, Lester Charles Place, Paul Jennings Tatman, Harold Raymond Tuttle.

Christian Education Course: June Kathryn Andrews, Vonna Eleanor Biddle, Virginia Beatrice Fackler, Delna Elizabeth Goertzen, Doris Mildred Howard, Celine Condie Hudson, Virginia Ruth Jahnke, Lois Emily Jingst, Alma Alvera Morgan, Virginia Jane Pipkin, Lillian Elizabeth Rennard, Lelia Rhoda Roth, Floda Augusta Schutt, Florence Stewart Shoemaker, Doris Isabelle Stogdill, Hulda Grace Thomas, Eunice Maxine Willis.

Christian Education-Music Course: Anna Verena Liechty, Helen Louise Thorson.

Jewish Missions Course: Gertrud deGroot, Sarah Bess Geibel, Sarah Ann Peck.

Missionary Course: Margaret Datema, Mary Frieda Fast, Bessie Hancock, Lillie Louise Hendrickson, Edna Belle Hull, Marcella Emma Huyck, Burness Dorothy Kampen, Marjorie Theodora Lund, Beatrice A. Noffsinger, Ralph Kenneth Ganoe.

Music Course: Marilynn Jean Raines, Janice Lavonne Taylor.

Students completing courses in the Correspondence School from July 1 to Oct. 31, 1944, numbered 1,022; in the Radio School of the Bible, 19.

FROM FIELDS AFAR

Ivy E. Craig '19, writes from the Chikore Mission Station, P.O. Craigmore, S. Rhodesia, Africa, of the blessings received while in attendance at a missionary conference. Her work in the school at the

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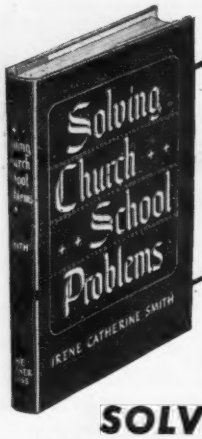

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station has kept her from attending one of these conferences for some years, so this was a real spiritual treat. She also reports God's blessing on the African annual meeting of the mission board.

Clark David Benson '37, is now located at his permanent station at Kokobila, Honduras, Cent. Amer., and last October he preached his first sermon in Miskito. He is especially grateful to Dr. and Mrs. Heath, of forty-three years' experience, who opened up the work at Kokobila a few years ago. They have helped him in the study of Spanish and Miskito, and in presenting the gospel to the Miskito Indians, while living on the beach between the Caribbean Sea and Brus Lagoon.

BIRTHS

To *Isham T. Blick, Jr. '42,* and *Mrs. Blick '40,* a son, Kenneth Edward, June 1, at Bluefield, Va.

To *Paul H. Smith '40,* and *Mrs. Smith '40,* a son, Fred Hayes, Nov. 30, at Buckhorn, Ky.

To *Arthur Phillips '39,* and *Mrs. Phillips (Velva A. Nelson '41),* a son, Lee Alan, Nov. 30, at Mexico City, D. F.

To *Malcolm E. Van Antwerp '41,* and *Mrs. Van Antwerp (Emily A. McClean '41),* a daughter, Deborah Margaret, Oct. 4, at Newberry, Mich.

To *David Boyd '39,* and Mrs. Boyd, a son, David III, at Cicero, Ill.

To *Robert A. Rogers '43,* and *Mrs. Rogers (Rhoda Brunsink '43),* a son, Gordon Allen, Oct. 4, at Grand Rapids, Mich.

To *Landolene Amstutz '40,* and *Mrs. Amstutz (Lenna Augsburger '39),* a daughter, Ramona Rae, at Chicago, Ill.

To George Mortland and *Mrs. Mortland (Dena Steenland '27),* a son, James Edward, Aug. 14, at Palisades Park, N. J.

To *W. Norman Barram '43,* and *Mrs. Barram (Ruth Simonson '39),* a daughter, Virginia Marie, Dec. 3, at Chicago, Ill.

MARRIAGES

Herbert Lynn Lane and *Ruth Elizabeth Coile '37,* July 31, at Oklahoma City, Okla.

Bennie Gilbert '43, and *Dorothy Radda Simon '44,* Aug. 17, at Highland Park, Mich.

William Guy Helms '40, and Helen Oberon Goodwin, Sept. 16, at Charlotte, N. C.

Edwin Bolton and *Alice Clemens '44,* Aug. 28.

Harold Raymond Tuttle '44, and *Arlene Margaret Wilson '44,* Dec. 29, at Detroit, Mich.

Michael Glerum '42, and *Alice K. Unkefer '42,* Oct. 25, at Kano, Nigeria, W. Africa.

DEATH

Elsie B. Clor '08, was called home on Sept. 9. She was living at Minneapolis, Minn., when she suffered the heart attack causing her death. Miss Clor had served as a missionary in Palestine for twenty years, but returned home in 1941 because of ill health.

There is no pathway we are asked to tread but is paved and arched by divine grace.—W. Mallis.

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Book Notices

[*Continued from page 363*]

Beside Quiet Waters, Meditations on the Twenty-Third Psalm, by Harold P. Warren.

This series of brief messages was originally given over the air. The motive for the meditations seems to have been to approach this psalm from a present-day, devotional angle rather than from the exegetical or the doctrinal.

40 pages. 5¼ x 7¾ inches. Zondervan Publishing House, Grand Rapids. 35 cents. E.S.M.

The School of Prayer, by Olive Wyon.

The reviewer of this little volume is truly grateful for the privilege of reviewing this excellent treatise on prayer. It is one of the books that calls for rereading, if the greatest blessing is to be gained from its pages.

The author shows great skill, not only in portraying deep and important truths about prayer and the prayer life of the Christian, but also evidences much reading and a wide acquaintance with Christian literature on meditation and prayer. The treatise is a happy combination of both the deeper mystic and the more practical type of prayer. The message comes to the reader with an impact of compulsion, for at once he realizes that the writer has a vital message for her fellow Christians, which comes from rich experience, wide study, and intelligent understanding. It is a book worth the time and reflection of any alive and growing Christian.

160 pages. 4¾ x 6¼ inches. Westminster Press, Philadelphia 7. $1.50. E.S.M.

The Tale of the Widows' Sons, by Robert Harris Gearhart, Jr.

Imagination has woven a thrilling tale around a number of widows' sons who are mentioned in the Bible. From the architect of Tyre who designed the temple, down to the widow of Nain's son in the days of Christ, the author has visualized them as belonging to one family of searchers after the truth of God.

75 pages. 4¾ x 7⅜ inches. Muhlenberg Press, Philadelphia. $1.00. L.E.L.

World Calendar Versus World Religion, by Carlyle B. Haynes.

This is an analysis of proposed calendar reforms. The author informs us that there is an incorporated movement in New York City called the World Calendar Association. He shows that this movement seriously proposes to bring an end to the observance of definite days of the week as holy. This would mean that Sunday and Sunday observance would be abandoned. The idea is that Sunday would be detached from its place in the week and be sent wandering through a maze of days. This reshuffling of days would mean that all the days of the week would lose their identities.

According to the author's view, the movement is definitely financed and has become a definite propaganda; the proposed change would dethrone God as the Lord of time, and bring about the destruction of His oldest memorial, the Sabbath. Without passing judgment as to whether the conclusions of the author are correct, it seems desirable to bring this little book to the attention of the Christian public, so that the meaning of this movement may be understood.

75 pages. 5½ x 7¾ inches. Pacific Union College Press, Angwin, Calif. P.B.F.

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Dear Mr. Loveless:

Greetings from the Navy! Thought you would enjoy this picture of a Navy septet, including Jim Vanderlist, of WMBI, and me. We sang in San Francisco at the Saturday night young people's hour.

Have heard fine reports of the work on WMBI-WDLM and about the school. I always remember to thank the Lord for those few short months I spent at Moody, and for the chance to work with you fine folks about the radio station.

I have found the Lord most precious in these days. It's great to know His power knows no bounds or limitations.

In Christ's name,

DICK
[J. R. Reed, PhM 3/c]

A Soldier Satisfied

Dear Friends:

Whenever the Lord enables me to get a furlough or a pass so that I can come home to Maywood, Ill., I always listen to your radio station and, consequently, I receive many rich blessings.

It is hard to actually express in words the hunger which one has for the Word of God after being in an Army camp for some time. It is like a drink of cool water after a hot, dusty day to be able to come home, visit with the "beloved ones in Christ," and then turn to WMBI and listen to it the entire day.

It's a real joy! Yes, I do praise the Lord for WMBI, and my prayer is that God will continue to richly bless your ministry.

Because of Calvary,
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A Mother Comforted

During the time my son was flying a bomber, and again when he was missing in action, WMBI broadcasts seemed to be just for me. My special need for each day was always met. Many, many times Mr. Loveless seemed to quote the very verse I needed.

Every program, every day—especially the beautiful music of the violins and marimba—is a source of comfort.

God has answered prayer gloriously, and my son has been found and is a prisoner in Germany. Your programs have lightened the burden and will continue to do so until I have him safe at home again, and then as long as you are on the air. Thank you.

A Wife Encouraged

My husband is overseas and though I am busily engaged in caring for our ten-month-old son I often find myself very lonesome and depressed. Your uplifting programs have helped me at such times especially to take new courage and to get that upward look to Jesus, our Saviour and Lord, around whom your messages center.

Friends Hear Testimony

I can't praise your programs enough to my friends, and can't find any better testimony than having them find your programs on when they visit me.

CONFERENCE BROADCASTS

Many of the Founder's Week Conference sessions will be broadcast over WMBI and WDLM Feb. 5-11.

Beginning at 8:30 in the morning, there will be practically a continuous broadcast until 12 o'clock noon, and then again from 2:30 to 4 P.M. over WMBI.

WDLM will carry sessions from 10 A.M. to 12 M., 2:30 to 4 P.M., and all of the evening services.

Special conference guests will be heard on the Sunday afternoon broadcast, Feb. 11.

RADIO RALLY

The annual radio rally will be held Monday night, Feb. 6, at 7:30 P.M., in the Moody Memorial Church. Plan to be present if you can. You'll meet in person the entire radio family, take part yourself in a WDLM broadcast, and see what actually happens behind the scenes when a program goes on the air.

WMBI and WDLM PROGRAM SCHEDULE

WMBI—Sunday, 8:00 A.M. to 6:30 P.M.
Weekdays, 7:45 A.M. to 6:30 P.M.

Angelus Trio	Sun.,	6:00 P.M.
Bible Reading	Sun.,	7:45 P.M.†
Bread of Life	weekdays,	9:00 A.M.*
Chapel Service	M.,	8:15 A.M.*
Chats from a Minister's Library	Sat.,	1:00 P.M.
Cheer Up	W., F.,	9:45 A.M.*
Child Evangelism Fellowship	W.,	11:15 A.M.
Chorus Time	Tue.,	10:15 A.M.
		6:30 P.M.†
Classic Album	Sun.,	3:00 P.M.,
Continued Story Reading	Tue. to Fri.,	11:30 A.M.
Editor Speaks, The	Sun.,	1:00 P.M.
For Women Only	Sat.,	4:30 P.M.
Friday Morning Songsters	F.,	11:00 A.M.
From a City Tower	M., W., F.,	2:15 P.M.
Gems of Melody	weekdays,	5:30 P.M.
	Sun., F., Sat.,	8:00 P.M.†
	M., Tue., W., Th.,	8:15 P.M.†
Golden Nuggets	Tue.,	3:45 P.M.
Good News	Sun.,	10:00 A.M.
Government Information	M.,	12:30 P.M.
Grace Notes	Sun.,	8:30 A.M.
Hebrew Christian Broadcast	F.,	4:15 P.M.
Home Hour	W.,	10:30 A.M.
Hymn Sing	M. to F.,	12:15 P.M.
Hymns for the Home	M., F.,	3:45 P.M.
	Tue., Th.,	4:30 P.M.
Hymns You Love to Sing	W.,	3:45 P.M.
		6:30 P.M.†
Keyboard Harmonies	M., W., F.,	4:30 P.M.
K.Y.B. Club	Sun.,	2:00 P.M.
Komfort Korner	M., W., F.,	5:00 P.M.
Lest We Forget	Sat.,	1:30 P.M.
Let's Praise Him	Sun.,	8:15 A.M.
Listening Post	M. to F.,	4:45 P.M.
Living Water	M. to F.,	1:00 P.M.
Male Quartet	W.,	4:05 P.M.
Master Works of Music	Sat.,	2:00 P.M.
Memory Gems	Th.,	3:45 P.M.
Men of God in World Affairs	Sat.,	3:00 P.M.
Men's Voices in Song	Sun.,	9:00 A.M.
	Sun., Th.,	6:30 P.M.†
Message to Israel	Sun.,	6:15 P.M.
Missionary Music	F.,	4:05 P.M.
Missionary Sketch	M.,	9:30 A.M.*
Moments of Melody	M. to F.,	1:30 P.M.
	Sat.,	4:45 P.M.
	Tue. to Sat.,	6:15 P.M.†
Moody Press	M.,	4:15 P.M.
Morning Meditation	Sun.,	8:45 A.M.
Morning Melodies	weekdays,	8:00 A.M.
Morning Worship	weekdays,	7:45 A.M.
New Testament Greek	Th.,	9:30 A.M.*
News	weekdays, 8:30*	10:00 A.M.
	12:02, 4:00, 6:00P.M., 7:30†,	8:30 P.M.†
News About Music	Tue.,	12:30 P.M.
No. 9 Elm Street	M., W., F.,	10:15 A.M.
	Tue., Th., Sat.,	5:00 P.M.
	M., Tue., W., Thu.,	8:00 P.M.†
Old Fashioned Revival Hour	Sun.,	5:00 P.M.
Old Testament Stories	Sat.,	9:30 A.M.*
Open Bible	Sat.,	12:30 P.M.
Organ	Sun., 11:00 A.M.,	5:30 P.M.
	M., Tue., Sat., 9:45*; Sat.,	12:15 P.M.
	daily except M.,	7:00 P.M.†
Organ Moods	Th.,	11:00 A.M.
Organ Prelude	Sun.,	10:45 A.M.
Organ Recital	Sun.,	12:30 P.M.
Pause for Prayer	Tue. to Sat.,	12:00 M.
Prayer Circle	weekdays.	10:05 A.M.
Question and Answer Time	Tue.,	4:05 P.M.
	Fri.,	10:30 A.M.
Quiet Hour	Tue., Sat.,	11:00 A.M.
	M., F.,	6:30 P.M.†

* WMBI only
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WDLM—Sunday, 8:00 A.M. to 9:00 P.M.
Weekdays, 10:00 A.M. to 9:00 P.M.

Radio School of the Bible	M. to F.,	2:30 P.M.
Rainbow Trio	M., 6:15 P.M.†; Sat.,	10:15 A.M.
Religious News	M. to F.,	2:00 P.M.
Sacred Music	Sun.,	7:30 P.M.†
	weekdays,	7:40 P.M.†
Sacred Song	weekdays,	12:45 P.M.
	M., W., F.,	6:15 P.M.
	Tue., W.,	6:45 P.M.†
Sacred Varieties	Sat.,	3:15 P.M.
Saturday Songsters	Sat.,	4:05 P.M.
Scandinavian Service	Th.,	4:05 P.M.
Servicemen's Center Echoes	Wed.,	4:15 P.M.
Shut-in Program	M.,	10:30 A.M.
Singing Strings	Sat.,	3:30 P.M.
Sketch in Dialogue	Sun., Tue., W., Fri.,	9:30 A.M.*
Solo Time	Sun., 9:45 A.M., weekdays,	8:45 A.M.*
	Tue., Th., Sat.,	6:15 P.M.
Southland Songs	M.,	4:05 P.M.
Storytime for Boys and Girls,	W., Th., Fri.,	12:30 P.M.
Strings and Voices	Sun.,	3:30 P.M.
	Sat.,	6:30 P.M.†
String Trio	Sun.,	1:15 P.M.
Sunday Morning Service	Sun.,	11:00 A.M.
Sunday School Lesson	Tue.,	10:30 A.M.
Trio Time	Sun.,	10:30 A.M.
Teen-age Bible Study	Sun.,	3:15 P.M.
Thoughts and Tunes	M. to F.,	3:00 P.M.
Tract League	Sat.,	1:45 P.M.
Treble Harmonies	Tue., Th., Sat.,	5:15 P.M.
	Sun.,	6:15 P.M.
Trio Time	Sun.,	10:30 A.M.
Two Violins	Tue., 4:30 P.M.;Th.,	3:45 P.M.
Verse by Verse	M. to F.,	1:45 P.M.
Voice of Calvary	Sun.,	1:30 P.M.
Wake Up America	Sat.,	10:30 A.M.
World-Wide Missions	Th.,	10:15 A.M.
Young People's Hour	Sun.,	4:00 P.M.
Your Church School	Sat.,	11:30 A.M.

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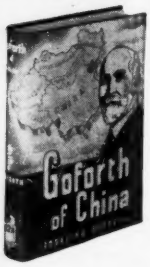

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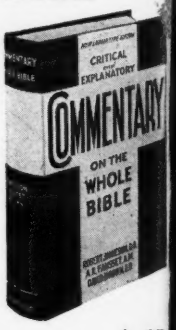

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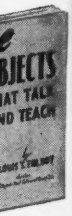

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